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ABSTRACT

A fundamental statement of the only philosophy that can really lead to protection of wild lands emerged from the proceedings of the March, 1976 Wilderness and Individual Freedom Conference--there must be more citizen participation in wilderness decisions because there is a great diversity of wilderness users and because we cannot separate what happens in the wilderness from what happens in our lives. Some 113 participants attended the three day conference that featured keynote speakers, panel discussions, small group seminar discussions, and slide presentations. Proceedings of all these events are included in this document. The script of the multi-media slide presentation on wilderness and individual freedom is given. Personal, management and broad perspectives on the historical and philosophical foundations of the American wilderness dream are summarized from a panel discussion on that subject. One keynote address deals with the rights and freedoms that must be protected for the individual citizen's use of wilderness resources and a subsequent seminar discussion lays the foundation for a charter of essential wilderness freedoms. Other panel discussions and discussion groups work with the problem of individual freedom and wilderness preservation. Proceedings on the final conference day were directed toward the major conference question of "How can we maximize freedom and minimize impact in the wilderness resource?" (DS)

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Wilderness & Individual Freedom Conference

March 4-6, 1976

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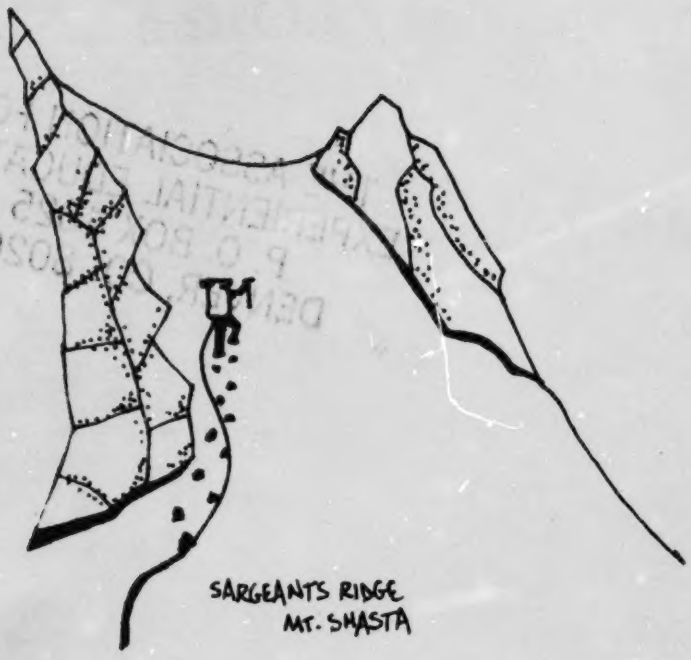
SARGEANTS RIDGE
MT. SHASTA

January 21, 1977

Dear Conference Participants,

Here it is at last--the proceedings of the Wilderness and Individual Freedom Conference. After much labor, a few river trips, an expedition to Mt. McKinley, a bit of sunbathing and too much typing, Katy and I have finished our report. We may drink a beer to celebrate.

Back in March there is a big gap in my mind that must be filled by the conference. Until we began to dig into the tapes, notes on all those seminar sessions and the other assorted information, I really had no idea what happened at Mt. Hood. We knew the schedule alright, too well in fact, but we had no real sense of the thoughts that evolved during the conference. Now, after reading notes and working on summaries for four or five months it appears that a coherent body of thought was actually produced by the group of participants. Certainly these throughts embody more of a philosophy than a plan for action but it is not all ethereal and idealistic. Three dominant, inter-related and definite concepts emerged. 1) There must be more citizen participation in wilderness decisions, 2) because there is a great diversity of wilderness users and 3) because we cannot separate what happens in the wilderness from what happens in the rest of our lives. This is a strong and fundamental statement of the only philosophy that can really lead to protection of wild lands.

In reading the proceeding you will find these themes repeated again and again. They are not all that is there though; frequently they are supplemented by specific suggestions for implementing this philosophy of public participation in an holistic environmental approach. Wilderness managers must not be armchair administrators; they must share the experiences discovered by those who use the public wilderness. Therefore they must take outdoor trips of all sorts. That is only one of the specific suggestions contained in these proceedings. It relates directly to the theme of fostering public participation in management decisions. At Timberline in March we spent three days spelling out this philosophy and giving it a direction. Now we must move further.

Each of us who participated at Mt. Hood must take some of the suggestions made there to heart. For instance, lasso a manager, tie him into the other end of your climbing rope and go up the North Sister or even the Grand Teton. If he's not looking, push a river-manager into your trunk. When you get to the river, lash him in with your extra oar and head out.

Seriously, we must communicate with each other, managers and users. We must find a way to see the same problems. The Wilderness and Individual Freedom Conference gave us a start; we have to carry-on as individuals, either through organizations or with friends.

One more thing. We would like to thank each of you for coming to Mt. Hood. For three days we had a very special community of people there. Those of us who planned the conference worked for months, but when we got to Mt. Hood it became everyone's baby. As individuals and as a group those of you at the conference produced an energy and a body of thought that met our best expectations. We hope you enjoyed it as much as we did and we hope to hear from you sometime.

Sincerely,

Katy Todd

Katy & Todd
Conference Coordinators

Wilderness & Individual Freedom Conference

Some Conclusions

The maintainence and preservation of wilderness is absolutely essential to knowing and maintaining our sense of balance in the frail life web on which we all depend. Wilderness frees us for the possibility of human sharing, of recognizing our interdependence, our inter-relatedness. It serves as a kind of mirror for individuals to grasp at the generalized "inner center of gravity." In addition, wilderness is a revolutionary experience for it helps us rediscover the unexpected. Upon entering the wilderness preserve we begin to "learn the meaning of a day." We learn to accept and understand much different concepts of time and death. Finally, wilderness has become the last museum of the natural world. In it we can identify human needs for perspective, wholeness, adventure and exploration, in short, a way to get back to ourselves--a way to strike a balance between being (wilderness) and doing (urban life)--a way to redress the balance between nature and technology.

In contrast, human society, especially cities, offers a much more complex reflection/distortion of what is inside us that needs to emerge. In the city we are led to believe that we SHOULD CONTROL. We are frustrated when we do not get our immediate way. UNFAIRNESS is a constant tension. We feel a compelling need for domination within the city and there we are most goal oriented.

Out of an exceedingly fragmented and complex social sphere, wilderness allows us the space to regain a perspective for a return to society. It helps us come back into touch with our fellows. Wilderness as a resource is essential for a replenishment of our humanity and must be preserved. This task involves two aspects.

First, we must seek to wildernessify our cities. We must develop a sense of caring, of loving and responsibility to each other and the land. Wilderness must not become a kind of vacuum--a place of escape for the alienated city dweller who simply wishes to avoid the responsibilities of dealing with life within the cities and, particularly, with improving its quality.

The second aspect of preservation involves the wilderness itself. We must become articulate and familiar with those aspects of wilderness which are most valuable in order to keep these facets of nature safe and enjoy them.

Looking to the wilderness we see that it provides us with the freedom from social roles and constraints --a minimization of contact with economic society, the chance to escape urbanism, people and technology. Wilderness also provies a positive opportunity for spiritual replenishment facilitated by contact between man and nature, man and himself and man and other men. In the wilderness we are the architects of our own destiny. Self-reliance and a sense of accomplishment develop as we meet challenges. But we bargain with nature on nature's terms thereby rediscovering our evolutionary roots in the wilderness. Wilderness means quiet, silence, solitude and the chance to get dirty. This total experience restores our physiological potential and psychological security and ensures man's survival as a species. These are some of the values we must begin to recognize in reaching towards an understanding of the human relationship to wilderness and the deep needs that motivate this relationship. Wilderness enhances our essential humanity and demonstrates that we are an integral part of nature.

Thus one of the primary justifications for wilderness lies in the laws of nature, the inherent right of natural processes to continue. One of these rights is the pursuit of individual freedom. That the pursuit of freedom is a natural process is historically evidenced by our own nation in the Declaration of Independence, the Constitution and the Bill of Rights. To ensure the existence of and the potential for the pursuit of freedom certain biocentric, individual and social values must be preserved. Some of these have been mentioned. Many of them you will talk about today. Most of them are embodied in wilderness. Unless we preserve these values, an integral natural process will be destroyed. Once this process disappears, freedom and wilderness will become empty concepts.

Part II Wilderness and Wilderness Management

When we begin to understand the importance of the human relationship to wilderness we must begin to look for the natural and social limits to this kinship.

The first natural limits we find is that the rights of designated lands to protection of their natural qualities takes precedent over human freedoms of use. This includes the land's right to exist in a natural state governed by nature's own internal laws. It is the right

of natural cycles to take their course, for all species to maintain maximum diversity and be protected from extinction. In some cases this means allowing fire, flood, wind and other natural occurences to take place without intervention by man for his exploitative purposes. Man will gain more from respect and acceptance of wild rights through the higher consciousness that comes from man's recognition of the inter-dependence of all living beings than he will from narrow economic exploitation.

Once these natural rights of the land are recognized, they can be protected in several ways. We can learn to act responsibly as a part of the whole of nature and restrict personal freedom where it infringes on natural rights. More specifically we can support the concept of legal guardianship to allow natural objects to protect themselves from exploitation. We can insist that decisions affecting wild lands be made by someone with experience in the area where the decision is being made. We can support natural research areas for preservation and research as well as areas where man is allowed without civilized trappings or even areas where man is not allowed at all. Finally we can support the passage of protective legislation such as the National Forest Timber Management Reform Act of 1976.

After the natural rights of the land, the most important limiting factors in the human relationship to wilderness are the social constraints imposed by wilderness management policies. To further and protect the human relationship to wilderness, we must become involved in these policy decisions. We must make management responsive not only to economic interests but also to intangible and elusive human values.

The basic problem faced when attempting to incorporate intangible and elusive human values into management plans is communication of these values to the managing agency. These values must be recognized by managers before they can implement sensitive management programs. The only way to achieve this is to have those experiences which foster intangible values. Thus managers must receive special education; they must take outdoor trips. They must also be receptive to various forms of public input. The values we are concerned with in the human relationship to wilderness are heterogeneous--intangible values vary from

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individual to individual. Management policies aimed at a supposed homogeneous group of users will fail to incorporate the wide variety of intangible values. Heterogenaity of values implies zoning for diverse uses. Through zoning we can assure actualization of many values.

With the natural rights of lands and the social constraints imposed by necessary wilderness management as the parameters of the human relationship to wilderness we may begin to evaluate specific systems for use of wilderness by wilderness management.
These alternatives must be evaluated in terms of:

1) Protection of the ecosystem
2) Opportunity for human use
3) Fairness to all citizens
4) Quality of the wilderness experience

A list of potential management alternatives could include:

1) A permit system for access. This would be a stop gap measure until wilderness user education could be accomplished.
2) No access to designated "endangered areas"
3) Make access less easy. The expenditure of biological, personal energy would be the threshold criteria rather than regulatory rules. This means closing access roads.
4) Unlimited access. This would be at great risk to the area but it might broaden the political base of support for wilderness legislation.
5) Time limit on the number of days in the wilderness (both a minimum and a maximum). This would discourage Sunday hikes to overused areas.
6) Periodic use schedualed so that the land would be able to heal itself.
7) Prohibit commercial concessions and guides within the wilderness thereby making wilderness accessible only to those who possess skills.
8) Limit the size of groups to discourage the use of large organizations.
9) Create more wilderness areas through the political system.
10) Equipment limitations, e.g., prohibition of foil, requirement of reuseable containers to minimize litter.
11) Testing of users, i.e., certification.
12) Institution life-time or yearly quotas of wilderness access for each individual.

13) Require parties to travel with guides and place liability for clean-up with guides.
14) Introduction of predatory animals posing a threat to man. None of these alternatives alone is best. All of them would be beneficial in some situations and not in others. But each has as its basic purpose facilitation of the human relationship to wilderness through attempting to meet our human needs for wilderness in a satisfactory way.

Environmental awareness necessitates consideration of societal values and their restructuring in order to relieve pressure on natural resources. This reordering includes learning to limit population growth and personal consumption so that we may provide present and future generations with unmodified ecosystems. We must also learn to recognize that our responsibilities to the land hinge on a comception of wilderness as a resource--whether it is a physical or a spiritual resource or both. We can add to this the public's responsibility to be informed and involved in public decisions in order to be full citizens. Together these considerations suggest that the citizen has a moral obligation to protect unprotected wilderness areas. This crucial responsibility can be divided into two sub-areas, first, those responsibilities arising inside the resource itself and, second, those met outside the wilderness.

Our responsibilities as citizens within the wilderness demand that we have a biocentric perspective. We must understand that man is a visitor to the wilderness. We should work to develop voluntary limitations of use in fragile or overused areas and we should always remember that land use should be compatible with the resource characteristics. If we misuse the land, then we should work to rehabilitate it. When we meet others in the wilderness we must learn to respect the different lifestyles among the variety of wilderness users. Finally, on an individual basis we have a responsibility to co-operate with reasonable management policies.

Outside the wilderness our responsibilities are broader. We must communicate to others the human values of the wilderness resource. This means communication through newsletters and organization of special interest groups. It also means communication between wilderness

users and other users, users and non-users, users and managers and users and legislators. To do this we need to restructure the decision making process by making hearing locales more accessible to the concerned public and by providing free input workshops for the public. Workshops can increase public awareness of citizen participation avenues such as personal contact, group action and the identification of spokespersons. At the present time, the most important individual responsibility is to increase public participation in wilderness management decision in order to expand and ultimately preserve the wilderness resource.

Public participation can take many forms. We can provide continuous high quality, documented public input to managers throughout all phases of their land use planning process. This input should reach local, state, regional and national levels. We should learn where to direct information, constructive ideas and correspondence. Letters which discuss specific problems are invaluable input. Where personal contact is not possible, an integrated lobby or pressure group that avoids a piecemeal approach is useful. We should encourage managers to help the public meet its responsibility to be involved in decisions. Rigorous promotion of management involvement in public debates is one alternative. Managers should provide information on contemporary issues thereby expanding public knowledge and awareness. Increased public understanding and sensitivity to environmental issues could be improved by a holistic educational approach at elementary, secondary and tertiary levels. All of these steps will enhance public involvement in decisions affecting wild lands.

Perhaps the most important concept that could increase public participation in management decisions is that of wilderness user education. The responsibility for this education lies not only with management but also with the public, individually and through the public education system. The first priority of this education should be to teach Minimum Impact wilderness use techniques. We also need more education for managers so that everyone is teaching (and learning) the same concepts and techniques. The managing agency should provide a pipeline for information--a communication flow concerning techniques,

evaluation of the learning process and the establishment of educational criteria. We need public education committees to provide assistance and input to management in developing learning programs. Individual voices and not just representatives of organizations and clubs need to be heard. All these steps would help reintroduce the public to management by increasing the visibility of the decision making process and opening the door to citizen involvement. Still it is necessary to distinguish between providing education and carrying out actual educational plans and between education prior to entering the wilderness and education within the wilderness setting. The environment is the prime educator. The opportunity to learn from nature should be available to everyone. The end goal of education should be the responsibility we owe to our environment. At the same time we must learn to recognize what the city has to offer and utilize its opportunities. We cannot isolate the wilderness and we cannot isolate ourselves.

Wilderness & Individual Freedom Conference

March 4-6, 1976

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Wilderness & Individual Freedom Conference

"A conference to examine the public wilderness resource and its implications for the American citizen's future."

March 4, 5 and 6, 1976

Thursday

March 4

10:30-2:00	Conference Registration
10:30-5:00	A "Project Faire" Designed to facilitate an exchange of ideas, projects and proposals on wilderness issues, the "Faire" will be open through-out the conference.
10:00-12:00	Outdoor Activity Organization Ski-touring, Downhill skiing and snow shelter construction are included. Rental ski-touring equipment will be available as well as resource personel.
12:00-1:30	Lunch (no host)
1:30-2:30	Conference Introduction A multi-media happening of slides, film and theater
2:45-4:30	"Wilderness: The Perpetual Frontier" A look at the historical and philosophical foundations of the American wilderness dream moderator: Willi Unsoeld panelists: Mel Jackson, Eugene Parks and Recreation Bob Venner, operator of Odell Lake Lodge Gary Grimm, Co-ordinator U of O Outdoor Program
4:30-5:30	Social Hour
6:00	Dinner
7:30	Informal Evening Entertainment
	7:30 "Mt. McKinley: An Environmental Expedition" slide program by Tim Verkler
	9:00 "Wilderness: The Simple and the Complex" slide program by Phil Pennington

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Friday

March 5

9:00-10:00 "What rights or freedoms must be protected for the individual citizen's use of the wilderness resource?"
Edward Abbey, keynote speaker
Mr. Abbey is the author of Desert Solitaire, The Monkey Wrench Gang and others.

10:15-12:00 Seminar discussions in small groups
The purpose of these discussions is to lay the foundation for a charter of essential wilderness freedoms. To accomplish this each small group must ask and answer one of several questions.
Group 1: "Human needs for Wilderness"
a) What inner needs compel us to leave the urban setting and seek a wilderness experience?
b) How does the wilderness fulfill these needs?
Group 2: "The elements of a quality wilderness experience"
a) How does one define a quality wilderness experience? What is a wilderness? When is it a wilderness?
b) What elements of this experience are essential freedoms?
Group 3: "The Human relationship to wilderness"
a) How do we perceive ourselves in the wilderness, as a visitor, as an owner or as an integral part of the wilderness environment?
b) How does each of these perspectives affect the freedoms we need in the wilderness?
Group 4: "Listing the essential wilderness freedoms"
Group 5: "The justifications for freedom in the wilderness"
a) What are the justifications for demanding individual freedom in the wilderness?

12:00-2:00 Lunch (no host)

2:00-3:30 "The problems of individual freedom and wilderness preservation," a panel
The goal of this panel and subsequent seminar discussions will be formulation of the basis for a written definition of the relationship between the public's right to access and use of the wilderness and the land's right to protection.
moderator: Brock Evans, Sierra Club lawyer
panelists: Sam Warren, USFS, Challis Nat. For., Middle Fork of the Salmon

John Dalle-Molle, NPS, Mt. Rainier Nat. Pk.
Peter Mourtsen, USFS, wilderness ranger, Idaho Primitive Area
Bob Potter, Oregon State Scenic Waterways

3:45-5:15 Seminar discussions in small groups
After the panel we will meet again in small groups to consider the issues of individual freedom and wilderness preservation. We will be working towards a written definition of these issues which must include recognition of the substantial management problems encountered in preserving both individual freedom and the wilderness resource.

Group 1: "Wilderness Rights"
a) What rights do wild lands possess?
b) How are these rights to be recognized and protected?

Group 2: "Human values in wilderness"
a) How can management policies be structured to incorporate intangible and elusive human wilderness values?

Group 3: "Individual Freedom and Management"
a) Is individual freedom in the wilderness equivalent to minimization of management?

Group 4: "Individual freedom and wilderness preservation"
a) What is the relationship between the public's right to access and use of the wilderness and the land's right to protection?

5:15-6:30 Social hour

7:00 Dinner

8:30 Informal Evening Entertainment
8:30 "Big Horn Sheep"
a slide presentation by Tom McBride
9:00 Informal folk music concert by conference participants

Saturday

March 6

9:00 "How can we maximize freedom and minimize impact in the wilderness resource?"
Willi Unsoeld and Gary Grimm, keynote speakers
Answering this question is the ultimate goal of the conference. To do this we must combine what we discovered about freedoms and management problems on Friday.

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9:30 "Citizen participation in environmental decisions" a presentation on public input by Rick Applegate, Center for Public Interest, Bozeman, Mont.

10:15-1:30 Seminar discussions in small groups (coffee break included)

In order to maximize wilderness freedoms and minimize impact on the land itself, there must be cooperation between the land managing agencies and the vast body of public users. As we ask the following questions, we should expect mutually agreed upon guidelines to emerge for the benefit of the wilderness and the wilderness user.

Group 1: What is the responsibility of the individual citizen and the general public towards the wilderness resource?

Group 2: How can the public meet the Wilderness Act's requirements to be involved in decisions affecting wild lands?

Group 3: How can management best meet the Wilderness Act's requirement to involve the public in decisions affecting wild lands?

Group 4: How can the public reduce the need for overmanagement by learning not to abuse the wilderness?

Group 5: a) What is the responsibility of the managing agency to provide the wilderness user with quality public education concerning wilderness resource problems?

b) How can we develop guidelines for a program of wilderness user education?

Group 6: How does commercial, educational or non-commercial wilderness use benefit the public?

1:45 Lunch (hosted by the University of Oregon Outdoor Program)

2:15 "The place of indivudal freedom in the public wilderness resource."
Closing conference address by David Brower, President, Friends of the Earth

Wilderness & Individual Freedom 21

. . . a multi-media slide presentation

What is it that we find in the natural environment? Why do we want to leave the city? What is this wilderness experience we seek? Thoreau states, "Our village life would stagnate if it were not for the unexplored forests and meadows which surround it. We need the tonic of wilderness, to wade sometimes in marshes where the bittern and the meadow hen lurk and hear the booming of the snipe, to smell the whispering sedge where only the wilder and more solitary fowl builds her nest and the mink crawls with its belly close to the ground. We can never have enough of nature. We need to witness our own limits transgressed and some life pasturing freely where we never wonder."

One of the most incredible things to me about being out in the woods in winter is the resounding silence. I love being able to hear the sound of snowflakes falling on my jacket.

I think we are trying to discover something about ourselves in the wilderness. In the wild we are self-reliant. There are no text books, no guidance counselors. The land alone is our teacher, and what we learn there we must depend on. Sometimes each piece of our experience, every bit of our knowledge and all the parts of our bodies are challenged and we are obliged to accept nature's decisions. We bargain with nature on nature's terms. Is it that challenge that bids us return again and again, the fact that we might succeed or win or conquer nature?

The thought of conquering nature is a terrible idea to me. We are a part of nature and when we go to the wilderness we are seeking kinship with the earth and all its creatures. When I kayak through a rapid I seek to be with the river, to use its power in intricate turns. I try to be a part of the water crashing down through the boulders and remaining right side up.

In the words of Chief Luther Standing Bear, "The man who sat on the ground in his teepee meditating on life and its meaning, accepting the kinship of all creatures and acknowledging unity with the universe of things, there was a fusing into his true being the true essence of civilization, and when later man left off this form of development his humanization was retarded in growth."

We could also consider the wilderness as the last museum of the natural world, the classroom of nature where we can explore and observe the natural kinships between the earth and its creatures. All of these things and more draw us into the wilderness, but with so many of us seeking a wilderness experience we find ourselves destroying the very things we are seeking. As a result our natural wild areas are becoming citified, separated and regulated. We must now submit to human rules upon entering those havens where we seek to escape from regulations.

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We would like to share with you some of our concerns about the future of our wild lands. In the beginning there was only holy mother earth. Then the earth gave life to human animals. These two-legged creatures began to manipulate and alter the earth to meet their own needs. Parts of the land they called wilderness; the animals wild. But, these human creatures were not of one mind. They had different visions of the land.

As Chief Luther Standing Bear of the Olglala band of the Sioux says, "We did not think of the great open plains, the beautiful rolling hills, and winding streams with tangled growth as wild. Only to the white man was nature a wilderness and only to him was the land infested with wild animals and savage people. To us it was tame. The earth was beautiful and we were surrounded by the great mystery."

By digging up, cutting down and pushing around what they thought to be wilderness, some humans were actually creating a new wilderness--the human wilderness. Cities are a necessity of our civilization. We've created them because we need center for communication and business. But when their complexities and frustrations become too much, we seek temporary escape, a renewal of spirit, a rejuvenation of self. Among the rolling hills, winding streams and tangled growth we can experience events as they are, not as they are made to happen.

In the city our lives are fragmented. We are run by the clock. Relationships are often short and separate. We are detached, constantly parting, going to work, to lunch, to class, to the store, to the movies. Always on the go, always hurrying. In the wild, however, our relationships are more complete. We are together for longer periods, sharing a single common bonding experience with each other and with the land. Only the sun is our guide. Each moment lives for us. In the city we are separated from Mother Earth by layers of concrete and asphalt. Man-made sounds overpower the whisper of wind and the talk of birds. Plants are isolated and contained. They are the intruders in a world of concrete and steel

In the wild, we are the visitors. But the wilderness is more considerate. There are no bars, no containers. We can feel the earth touch our skins, the wind on our faces. We can hear the thunder of water on rocks and the sound of snow flakes falling on last fall's leaves. In a city our lives are directed and misdirected. Our responsibilities and freedoms are limited. We are bound by rules, regulations and social customs. In the wild, we decide how, what, when and where. We are totally responsible for our own actions, totally responsible for our own decisions. This responsibility for our own decisions results in learning experiences. Some a little bit more educational than others. We'll show you some ways to get out of the city here.

How can we experience a kinship with the earth if we are separated from it by artificial rules? But, could nature endure our onslought of wilderness use without some help from regulations? What is the significance of these questions? Why are we raising these issues? Because there is a human value in wilderness not measurable in board feet or barrels per day or tons of ore. It is an individual value not a corporate value. Where money talks, this voice is silent; but where people speak, its voice is clear. It is expressed by poets like Walt Whitman, politicians like Thomas Jefferson and philosophers like Henry David Thoreau. It is your voice too, the voice of whole Mother Earth in you. Silence it and your humanity is diminished. Cut the root and the plant dies. As our resources are used up there will be ever greater pressure to take the bits and pieces of Mother Earth that remain and harness them with steel, carve them up or bury them beneath cities. Cut the root and watch the plant; watch yourselves. That is why we ask these questions, raise the issues. We want to save the root.

First, we need to go out and legally protect as much of our remaining wild natural areas as possible. But then what? Can we decide how to use the land once it is preserved? Will overuse and misuse destroy the values we seek? Can we solve the problems of conflicting uses of wilderness? What happens when the fisherman wants to fish where the boater wants to boat, or the skier wants to ski or the snowmobiler wants to drive? Have you ever tried to hike behind a packtrain of mules?

Maybe strict regulation isn't the answer to these problems. For that is bringing the city to the wilderness. Perhaps we need outdoor education where school kids can go out hiking, skiing or canoeing two or three weeks every year as part of their learning experience. Or, maybe we should encourage our commercial guides to take our congressmen and senators out on trips. Or perhaps we should simply teach people how to use the wilderness without mucking it up.

I don't know the answer to these questions, but I do know that if we don't become more conscious of our kinship with the earth we will soon find ourselves on the endangered species list.

It's somewhat strange that in a country where we are taught that we are free we must constantly fight to protect that freedom. We must understand and be involved with the issues and problems we face in order to solve them. There is a way to solve these problems, to reach the decision-makers, those with power. It was stated very well at the Wilderness and Individual Freedom Conference. Brock Evans, Sierra Club lawyer,states that the only way he knows of positively ensuring that your voice is heard is through endless pressure, endlessly applied... Endless pressure endlessly applied, it could be something that works.

LAKE ANN + MT. SHUKSAN

Wilderness & Individual Freedom Conference

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"Wilderness: The Perpetual Frontier"

A look at the historical and philosophical foundations of the American wilderness dream.

Moderator: Willi Unsoeld

Panelists: Gary Grimm, Co-ordinator, U. of O. Outdoor Program
Mel Jackson, Eugene Parks & Recreation
Bob Venner, Operator of Odell Lake Lodge

Opening comments - Willi Unsoeld

The problems of wilderness and freedom seem like the problems of untying the Gordian Knot. We're here to untie the Gordian Knot. If push comes to shove, we may come to use the same solutions as Alexander the Great. He sliced the Gordian Knot. That's a violent solution to a problem of delicacy and subtlety. Let's take a crack at the delicate, subtle solution before we get our swords out. With that historic suggestion maybe we can start by defining the scope of our knot.

A personal perspective - Gary Grimm

The problems of wilderness and freedom that concern me are very personal. These concerns have grown from my own past experiences and consequently represent solely an individual's (me) point of view. However, I feel strongly about this conference because I am sure many of us here and perhaps most people have had or still seek learning experiences which are akin to mine.

For me, wilderness allows people, even forces them, to learn about themselves. We find out our personal strengths and weaknesses when we are away from the protective man made environment of the city. When we develop our kinesthetic senses we are learning about earth's gravitational force on our bodies. We use these senses all of our lives unless we become an astronaut. Our ability to shiver and sweat and our capacity to learn about clothing, shelter and fire help us as individuals survive in the environment which belongs to earth. Out eyes, our nose, tongue, ears, and sense of touch have guided most of us through a unique set of experiences. And most of us are still surviving, quite happily, I might add.

In addition to the basic senses, humans I believe, are guided by some behavior codes similar to what we call instincts in some life forms. Ethologists who study this idea have some strong evidence to back up this theory. None of their data is as strongly understood by me as my own past experiences and my future plans which I feel must recognize my animal life connections with all other forms of life on earth.

One of the strongest coded messages I feel daily is to see, touch, smell, hear, taste and be outside in the wilderness. Ever since childhood the message has been strong in me to interact with the natural environment.

Today, my person is represented by a conflict which desires wilderness but also society has taught me to desire human contact and our educational system has made me a slave to some of the man made luxuries too. It's too bad these conflict. I've made my decision though, wilderness is most important, by far, to me and I will protect it as it has protected and taught me. I know wilderness is my survival, my health, the elixer of my life and finally will be my beautiful death bed.

Let me tell you of a few of the experiences I have had which I feel have been the most important to me and which guide me along. These may seem simple but I know these represent some guiding forces in my life.

My first memories are of a ranch in Idaho. Most of my experiences were outdoors in the sun, storms, and with animals, and insects. There was no T.V. then, and everything was exciting- watching ants attack a huge beetle, being chased by a ram, feeling and watching electric storms, watching deer on the hill. I remember ski touring on a sunny day in Idaho when I was three years old. Later I visited the same area and discovered that my father and I had skied ten miles in one day. I still continue this activity. It remains my favorite mode of travel, even more exciting than automobiles or airplanes.

My grandmother, who homesteaded in Idaho, used to tell me stories about the Indians who lived nearby on the reservation. About 1900, these Indians still migrated from place to place. Once a year groups would by-pass the ranch and ask for bread. Later, as the fences spread everywhere the Indians were forced to stay at Fort Hall.

These stories fascinated me. I never did, and still do not understand how the American people and the government can treat people the way they treated Indians. I have had several Indian companions during my life and I have read a lot about Indian and American history. Personally, I am convinced that the Indians were right in their family patterns, ways of living, and reverence for the earth. The white man is wrong. I fear the white man will continue to kill and destroy anything which is akin to the Indian ways. The wilderness and the Indians were alike. Now I know I am like the Indian and the wilderness. I have to fear the white man as the Indians did. The white man's consciousness represents destruction of wilderness and all things natural in favor of an economic cycle of production and consumption of man made goods.

When I started school,naturally I had several unique personal educational experiences which have helped form my outlook on life. One of these happened when I was about nine years old. The Mormon church was very strong in southeastern Idaho where I lived, and all children were excused from school one afternoon a week to attend the church. I beleive our family was the only non-Mormon family in the valley, consequently when everyone went accross the street to church, I did too. However, one day my turn came to memorize and recite the daily prayer. We didn't pray often in our house and certainly did not practice unnecessarily. This church pressure was designed to slowly bring me into the church, but it just did not feel right. When I refused I was greeted by peer and teacher pressure to conform, but I just could not. Later, in the regular classroom, I told the teacher, that I would do anything except go back to the church. She told me that I didn't have to attend church but I could leave and go home on those afternoons. That was great. My first serious challenge to the system and it worked. After that time if I felt something was wrong I questioned it. Often the questions worked to my advantage and helped me get into experiences I desired and out of those which promised boredom or some sort of useless training.

Another significant point on my educational career occurred when I learned to read. I don't remember the school books we were assigned, but I still remember adventure books I picked up such as the ones Jack London wrote about Alaska, I remember stories of the northern lights, the dog teams, the winters and cold. I knew someday I wanted to go to Alaska. During the school days when I was bored I adopted the daydream attitude common to most school children and I dreamed of Alaska. It took me twenty-five years, but I finally got to Alaska and I'm going to go again. Now I know what Jack London was talking about.

Those kind of dreams are very important to all of use. We spend years, perhaps the most important part of our lives, dreaming in those darn classrooms about what we are going to do when we get out. Some of us are lucky enough to actualize our dreams.

I had one very singular experience when I was about sixteen one day as I rode a bicycle out to a lake. The sun was shining, it was very warm, and the sun was beating down very hard on my bare back. I think I had an experience similar to the young Indian who is in search of a vision. Suddenly, I realized I could not stay inside buildings eight hours a day as I had been during my school days. I had to organize something in my future life to take myself outside, and to realize my dreams outdoors. This message was so strong I could not ignore it at the time and have spent a major portion of my life since, designing my life and dreams around the message to stay outdoors in the wilderness.

After high school I joined the Army Reserves. I spent six months on active duty and a few years on reserve duty. This experience taught me that I could not personally survive in a military kind of system. I learned democracy in the school I think. The most important thing I learned was that I was free in America. "They" were not supposed to do to people what they do in the Army. They arbitrarily design your life and force you to do things their way, even if you know the result will be bad for yourself, others, or nature.

As I started college, I somehow did not get job oriented. I was more interested in the psychology, sociology and anthropology of the human individual. In fact, I used college as series of therapy sessions to help me understand myself and others. I became particularly interested in understanding and rationalizing my own attitudes behavior which would not allow me to stay inside and work at a regular job.

I learned a lot about why people don't like buildings and why we all need the oudoors and the wilderness. I found the whole complex build up over the span of human life on earth and life before that forces us to be in tune with the natural environment.

I followed this process through school and studied individualized learning processes rather than formal education. Our schools do not know how to focus on individual needs. Consequently, our society knows very little about our needs for wilderness.

As I came to Oregon seeking more understanding of these issues, I came into contact in Eugene with several other people like myself. We started an applied experiment in outdoor learning, where we could design our own wilderness experiences. This project has been quite successful to date and many people are using the model we started.

But we are running up against management plans which are affecting our freedom. We have not had input into these plans. The managers do not seem to understand why people need freedom in the wilderness. We need a tremendous surge of knowledge on this topic in order to develop better management plans.

One final concern I feel we must address at this conference is the trend which is commercializing our wilderness public land. As any wilderness environment becomes crowded, sharp businessmen are finding that they can gain a commercial special use permit and charge people to use the public land.

In places where this has happened so far, the Colorado River, the Middle Fork of the Salmon and other places particularly in National Parks, this commercial allotment is working to the great detriment of the general public who cannot pay the high costs of guide services. These same people must apply for a lottery permit while those who can pay do not.

Managers of our public land have to become more snesitive to citizens needs. The trend toward high cost commerical use of public land will not serve many Americans in the long run. Wilderness for the wealthy is a slogan we cannot afford.

A management perspective - Mel Jackson

Let me begin by sharing with you a sign I saw the other day. It said there are three kinds of people in the world: those that make things happen; those that watch things happen; and those who wonder what happened. As users of the wilderness we've all felt the frustration of belonging to the third category. But if you think being a public wilderness user is frustrating, you should try being a decision maker. Everybody wants their share and no one listens to anyone else. Decisions have to be made and I am now in a position to make some of them.

Let me tell you the three tests I feel all decisions affecting the wilderness and the wilderness user must pass. First, above all others, the resource must be protected. Any decision must work to protect our wilderness resource. Second, the decision must also facilitate the peoples opportunity to use the resource. and third, the decision must be as fair as possible to all concerned.

With these guidelines in mind let me tell you some decisions I see coming in the future and why I see them coming. There will be more regulations; we need them. Without laws we cannot protect the resource. But we need to control these regulations; we need to be involved in their creation. Along these same lines, restricted use is coming. Already the use of Haig Reservoir is restricted so that one area is for boaters, another for sailors, another for fishermen and another for swimmers. Last year over 900 zone violations were cited in this one lake. We must look ahead and ask what will happen when Jefferson Park is regulated so there can be no overnight camping. This is coming. We must decide how we want to meet it.

Another thing that is coming is zoning of the resource. Already we have it in the Oregon dunes. One area is for buggies and another for hikers and this is good because it is fair and it helps keep conflicting uses separate. This is not the end of what is going to happen in the outdoors. Let me give you some statistics. The two fastest growing sports in the U.S. are tennis and ski-touring. There was a 500 per cent increase in cross-country ski imports in one year. Today there are one million ski-tourers. They belong to no organization. There are also one million snowmobilers who all belong to organizations and clubs. How can we protect the environment from monopolization by these organized special interest groups?

One alternative I see coming is licensing. Why? Because the license fee provides the money to implement the decisions and whoever pays these fees has a strong voice in what type of decisions are being made. So rafts, canoes and kayaks are going to be licensed in order to legitimate the voice of their owners in the decision process. I support licensing for other reasons too. It helps prevent theft and loss and licenses provide a number that make citations for use violations easier.

Along with licensing I see certification of outdoor leaders coming. It's here now in bits and pieces. You need a First Aid card and a WSI card to work in many places today. In the future I also see more guided trips and fewer private trips because the guided trips are easier to control. The private trips that remain will be subject to stricter regulations. Finally, I see more highly developed facilities in the future. Bigger parking lots and more asphalt trails. These regulations are all being designed to keep an area from being loved to death.

Maybe you don't like all these things I see coming. I know I don't, so let me leave you with some guidelines for shaping decisions that are more suited to your needs and mine. First, stay involved. Choose a resource and work on it. Second, spread out--don't all congregate in one area; there are more rivers than the Colorado. But don't spread yourselves too thin as some of you already have, because then you can't attend everything that concerns your project and that is my third point. Always be there at every meeting that concerns the resource that you have chosen. Finally, be informed. Know about your resource and its peculiarities. Be cooperative too, and remember the three tests for any decision. Does it protect the resource? Does it allow for the best use opportunity for the individual? And third, is it fair to all?

A broad perspective - Bob Venner

How is wilderness a perpetual frontier? It sounds impossible and yet maybe it makes sense. The wilderness was a new, unexplored frontier for John Muir and, while it wasn't the same wilderness, it was new and unexplored for the next generation too. In fact, each generation approaches the wilderness fresh and although there may not be the same physical resource each time, in the sense that each individual experiences the wilderness for himself alone, wilderness can be a perpetual frontier.

But will this always be so? Will 21st and 22nd century man even have a form of wilderness to experience as a frontier? We must work to be sure they do. We must learn from our experience. One of the first things we must realize is that there is a whole range of individual wilderness frontiers even now. That is, there is a broad spectrum of wilderness use including the soloist high in the mountains, the hiker in the backcountry, the fisherman and even the Sunday driver who drives up and looks at the wilderness from his car. The public is composed of a variety of wilderness users. One man's wilderness is another man's junk yard. From this we can learn that we need a wide spectrum of areas to accommodate this diversity of use. We cannot have a megalopolis that grows up to the edge of a primitive, untrammeled wilderness. We must learn to utilize the buffer zone between the city and the wilderness to meet the needs of all the variety of wilderness users.

We can learn something about this approach from the situation in Europe. They are about 75 years ahead of us in population and there is no longer any wilderness like the Three Sisters in all Europe, but they have developed some interesting alternatives. Encircling the city of Vienna is a belt of woods that has been preserved for those who dwell within the city. It is a short trolley ride from the center of Vienna to the edge of this forest and anyone can go there. Here in America we seem to think one must travel hundreds of miles to have a "wilderness experience." We must learn that this is not the only atlernative. We find a second example of alternatives in the L. Tiergarten, also of Vienna. In this garden the animals are protected from man and one enters at one's own risk. Perhaps we need to include this sort of area in our spectrum of wilderness.

While we may look to Europe for examples of wise resource management, we may also learn from their mistakes. On several occasions I have gone for a hike or a climb in an area that I thought would be wilderness, only to find a trail had been worn broad enough for four people to walk abreast. In one of these areas I learned that 800,000 visitors had used the trail in a three-month period. As a result, the government made an asphalt trail and erected guardrails not to protect the people from the dangers of the environment but to protect the environment from the people. Perhaps we can avoid these drastic measures. I hope we can. But we can only do this if we begin to consider areas for the whole spectrum of wilderness users and if we keep in mind the larger point that the problems of wilderness are inseparable from the problems of our whole society.

Some issues raised during and after the panel, "Wilderness: The Perpetual Frontier"

Issues relating to permits, access, limitations on use and carrying capacity

We need to determine the best and highest use value of the wilderness resource. This policy will protect the wilderness.

Why not determine the carrying capacity of an area and then issue permits accordingly?

Why not issue permits like deer tags? But suppose we pick the wrong limit? Too high a number and we will destroy the area.

There is both a physical and aesthetic carrying capacity.

Could we encorporate the idea of rotation of areas to ensure a continuation of the resource?

Ways to limit use and impact could include:

1) cutting off access roads
2) think about closing parks to all motorized access
3) increasing the number of predators
4) limiting or abolishing commercial use
5) one must earn the right to enter the wilderness This criteria needs to be developed. (i.e., make access more difficult, etc.)

It's hard to educate people about why cutting off access is necessary. We need public support to limit use.

We should consider what implications limiting access will have on people with a 40-hour work week and families with young children, etc.

One solution to this problem is to cut back to a 20-hour work week, job-share, live a little lower in order to make time to gain access to the wilderness.

We should not make the system so that only the rich have access.

Being fair to all kinds of uses may not fit with wilderness.

But, we must try to find answers that will include all sides. We must look at the total spectrum of wilderness and the total spectrum of wilderness users.

Zoning of areas to different use levels is one alternative. You can give the snowmobilers a place and also give the ski-tourers a place.

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We should not fight amongst ourselves (i.e., noncommercial vs. commercial use of the wilderness) - we should cooperate to fight against big industries that threaten the wilderness. We need to get as many people into the wilderness as possible to broaden our support base. Commercial guides can broaden this base.

Preservation of more wilderness areas is an important alternative to limiting use of existing areas. Let's find these areas and save them!

Population growth is at the source of our problems of overuse and limitations on use.

Freedom and Wilderness

How can we have unlimited freedom with a limited resource?

We want to have our resource and use it too.

The experience of wildness is more important than wilderness. We feel wilderness is the place for wildness. Others use fast cars, etc., for the feeling of wildness. In our daily lives, what are our opportunities for wildness?

Perhaps we are seeking security in wilderness besides just wildness. We should try to decide what our needs are - if we all need to go to the wilderness.

What management techniques are least inhibiting to the experience of wilderness?

Wilderness is not an alien, scary place - New York City is.

To many people wilderness is a prestigious word, and going to the wilderness is the "in" thing.

The heart of wilderness is that nature can work unimpeded.

Are we considering freedom of the land itself?

There is an example now of the land suing the government for destruction to it. Death Valley vs. mining.

Wilderness Education

Wilderness education should start at an early age, and should be often (school children in Europe get out every week, etc.)

There is a need for compulsory education in this field in order to instill a good wilderness ethic.

There is a need for developing wilderness education communication systems.

Certification

Certification is coming, I can see only certain people on certain rivers, etc.

There is no opportunity for the individual to become involved on his own level with certification.

Certification would cut too many people out.

How can people start to learn if they have to be certified first?

Exams (certification) should be imposed by the wilderness itself.

Public Input

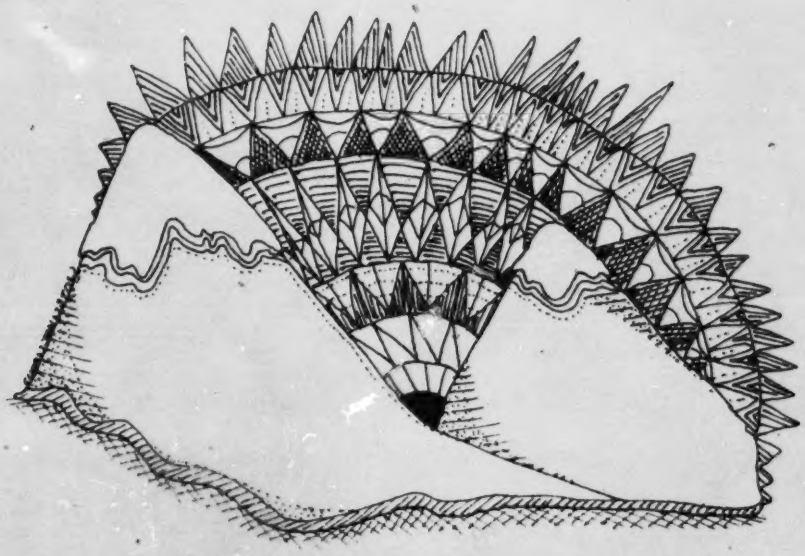
The majority of people are apathetic, Sunday drivers. If <u>they</u> legislate, there will be no wilderness left.

We must try to find answers and recommendations to give "boards" this information.

Let's advertise for wilderness.

Let's be involved, but on a personal level, the way I want to be involved, not the way the Sierra Club wants me to.

At least we are working before a crisis, we should strive towards working before these crises.



"Freedom and Wilderness, Wilderness and Freedom"

Keynote address by Edward Abbey

Strange that there could possibly be any incompatibility between those two mellifluous, inspiring, charged and powerful terms! How indeed could we have one without the other? Of what value is wilderness to us without the freedom to spend it on, to explore and enjoy? Of what meaning is freedom without a wilderness, beyond the edge of the cities, fields and roads, to give our freedom validity, a bedrock basis, an ultimate guarantee?

The prisoners in Solzhenitsyn's labor camps looked out on the vast Siberian forests--within those shadowy depths lay the hope of escape, of refuge, of survival, of hope itself--but guns and barbed wire blocked the way. The citizens of our American cities enjoy a high relative degree of political, intellectual and economic liberty; but if the entire nation is urbanized, industrialized, mechanized and administrated then our liberties continue only at the sufferance of the technological megamachine which functions both as servant and master, and our freedoms depend on the pleasure of the privileged few who sit at the control consoles of that machine. That which makes life in our cities at once still tolerable, exciting and stimulating is the existence of an alternative option, whether exercised or not, whether even appreciated or not, of a radically different mode of being <u>out there</u>, in the forests, on the lakes and rivers, in the deserts, up in the mountains, in the swamps and sloughs, on the high seas of the world's great oceans.

Who needs wilderness? Civilization needs wilderness. The idea of wilderness preservation is one of the fruits of civilization, like Beethoven's music, Tolstoy's novels, scientific medicine, Novocaine, space travel, free love, the double martini, the secret ballot, the private home and private property, the public park and public property, freedom of travel, the Bill of Rights, peppermint toothpast, nude bathing beaches, the right to own and bear arms, the right to not bear arms, and a thousand other good things one could name, some of them trivial, most of them essential, all of them vital to that great bubbling disorderly anarchic unmanageable diversity of opinion, expression, and styles of living which free men and women love, which is their breath of life, and which the authoritarians of Church and State and War and sometimes even Art all despise.

The permissive society? You're goddamned right. I love America because it <u>is</u> a confused, chaotic mess--and I hope we can keep it this way for at least another thousand years. The permissive society is the free society. Who gave us permission to live this way? Nobody did. Or, <u>we</u> did. And that's the way it should be--only more so. The best cure for the ills of democracy is more democracy.

The concept of wilderness preservation is a product then of what we call civilization. If you like, an artificial concept, an intellectual luxury if you wish, but one which has become for many of us a moral,

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spiritual and physical necessity. The boundary around a wilderness area may well be an artificial, self-imposed, sophisticated construction, but once inside that line you discover the artificiality beginning to drop away; and the deeper you go, the longer you stay, the more interesting things get--sometimes fatally interesting. And that too is what we want: wilderness is and should be a place where, as in Central Park, New York City, you have a fair chance of being mugged and buggered by a shaggy fellow in a fur coat--one of Pooh Bear's big brothers. And why? How justify this seeming nonsense? Here's how: "Because we like the smell of danger; because we love the taste of freedom." To be alive is to take risks; to be always safe and secure is to be dead.

Enough of these banalities--no less true for being that--which most of us embrace. But before getting into the practical applications of this theme, I want to revive one more argument for the preservation of wilderness, one seldom heard but one always present, in my own mind, at least, namely the political case for wilderness preservation.

Democracy has always been a rare and fragile institution in human history. Never has it been more in danger than now, in the dying decades of this most dangerous and most unpopular of centuries. Within the past year alone we have seen two more relatively open societies succumb to dictatorship and police rule, Chile and India. IN all of Asia, there is not a single free country except Israel--which, as the Arabs say, is really a transplanted piece of Europe. In Africa, obviously going the way of Latin America, there are none. Half of Europe stagnates under one-man or one-party domination. Only Western Europe, Britain, Australia, New Zealand, perhaps Japan, and North America can still be called more or less free, open, democratic societies.

As I see it, our own nation is not free from this danger. Never was, never will be. And I refer to internal as well as external threats to our liberties. As social conflict tends to become more severe in this country--as it will unless we strive for social justice--there will inevitably be a tendency on the part of the authoritarian element--always present in our history--to suppress individual freedoms, to utilize the refined techniques of police surveillance (not excluding torture, of course), in order to preserve--not wilderness!--but the status quo, the privileged positions of those who now so largely control the economic and governmental institutions of the United States.

If this fantasy should become reality--and that is the story of the 20th Century--then some of us may need what little wilderness remains as a place of refuge, as a hideout, as a base from which to carry on guerilla warfare against the technological totalitarianism of my night-mares. I hope it does not happen; I think we can prevent it from happen-ing; I believe we will prevent it from happening; but if it should, then

I intend to light out at once for the nearest national park or national forest, where I've been hiding cases of peanut butter, Schlitz beer, and C-rations for the last ten years. I haven't the slightest doubt that the FBI, the NSA, the CID and the CIA all have dossiers on me a yard long. If they didn't I'd be mighty hurt and insulted. Could I really survive in the wilderness? I don't know--but I do know I could never survive in prison. I hope this doesn't make me sound like some kind of nut--although of course I am some kind of nut. Paranoid, certainly; but as many have pointed out, anyone who lives in this world and is not paranoid ought to have his head examined.

Could we as a people survive without any wilderness? To consider that question we might look at the history of modern Europe, and of other places. As the Europeans filled up their small continent, the more lively among them tended to spread out over the entire planet, seeking fortune, empire, a new world, a new chance--but seeking most of all, I believe, for adventure, for the opportunity of self-testing. Those nations which were confined by geography, bottled up, tended to find their outlet for surplus energy through war upon their neighbors; the Germans provide the best example of this possible thesis. Nations with plenty of room for expansion, such as the Russians, tended to be less aggressive toward their neighbors.

In Asia we can see the same human necessities at work in somewhat different forms. Japan might be likened to Germany: a small nation with a large, ever-growing, vigorous and intelligent population. Confined by the sea, their open spaces long ago occupied and domesticated, the Japanese like the Germans turned to war upon their neighbors, particularly China, Korea, and Oriental Russia; and when that was not enough to fully engage their surplus energies they became an oceanic power, which soon brought them into conflict with two other expanding and oceanic powers--Britain--and the United States. Defeated in war, the Japanese turned their undefeated energies into industry and commerce, becoming a world power through trade. But that kind of adventure is satisfactory for only a small part of the population; and when the newly-prosperous Japanese middle class become bored with tourism, we shall probably see some kind of internal social explosion in Japan--perhaps, since nuclear weapons make foreign wars untenable (if not unthinkable), a civil war or revolution within Japan, will take place, probably within the next 20 years.

Something of that sort according to my oversimplified thesis here, may be said to have already happened in China. Powerless to wage war upon their neighbors, the Chinese waged war upon themselves, class against class, the result a triumphant revolution and the apparent construction of a human society which may well become the working model for all. I mean not a free society but the thoroughly-organized society, where all individual freedom is apparently sacrificed to, submerged in,

the needs of the social organism. In other words, the human antheap of China may point the way toward the planetary human antheap of the future. The global village and the technological termitorium. More nightmares! I cannot believe that human beings would or could long tolerate such a world. The human animal is almost infinitely adaptable--but there must be limits to our adaptability, limits beyond which, if we can survive them at all, we could endure only by sacrificing those qualities which distinguish the human from that possible cousin of the future: the two-legged flesh-skinned robot, his head, her head, its head wired by telepathic radio to a universal central communications and control system. The world of B. F. Skinner, R. Buckminster Fuller, and all the mad scientists come back to haunt us from the pages of Poe, Wells, Aldous Huxley, George Orwell, Bradbury, and their multitude of descendants. Impossible nightmares. It can't happen here, you say, not on this planet, not in our time; I hope you're right.

One more example and then I shall attempt to wrench this speculation back to the realm of the here and now. What happened to India when its space was filled, its wilderness destroyed? Something curiously different from Europe, China or Japan; unable to expand outward in physical space, unable or unwilling (so far) to seek solutions and resolutions through civil war and revolution, the genius of India--its most subtle and sensitive minds--sought escape from unbearable reality by rocket flights of the mind into the innerspace of the soul, into a mysticism so deep and profound that a whole nation, a whole people, have been paralyzed--for a thousand years--by awe and adoration.

Now we see something similar happening in our own country. A tiny minority, the technological elite, blast off for the moon, continuing the traditional European drive for the conquest of physical space, the need to explore in boats of wood or capsules of titanium that great unknown, that unknown whatever, which lies always beyond the rim of our four-dimensional world, forever receding from us, forever eluding us. While many others, a far greater number, lacking the privileges and luck and abilities of Glenns and the Armstrongs and their comrades, have attempted to imitate the way of India: when reality becomes intolerable, when the fantasies of nightmare become everyday experience, then deny that reality, obliterate it, and escape, escape, escape, through drugs, through trance and enchantment, through magic and madness, or through study and discipline, by whatever means, in some cases by <u>any</u> means, escape this crazy unbearable absurd empirical playpen of the senses, this gross 3-D Grade B X-Rated, porno-flick thrust upon us by CBS News, Time, Newsweek, the New York Times, Rolling Stones and the Sierra Club Bulletin, and find refuge in a nicer universe just next door, around some corner of the mind and nervous system, deep in the coolest cells of the brain. If all is illusion then nothing matters, or matters much; and if nothing matters then peace, of a sort, is possible, striving

becomes unnecessary, becomes foolish, and we can finally relax, at last, into that bliss which passes understanding. Happy as pigs in shit--as my dear old Grandmother used to say. Until the man comes with the knife, to carry the analogy to its conclusion, until pig-sticking time rolls around again, and the fires are lit up under the scalding tubs and the screaming commences.

You begin to see the outline of my obsessions. Every train of thought seems to lead to some concentration camp of nightmare. You might begin to think that I live in a world of horror and wonder what I'm doing here so far from the nearest cuckoo's nest. Grab that man, you say, and lock him away and shut him up before he multiplies.

Allow me to reassure you. I have shown you only the darker side of my paranoia. Now let me tell you something of the sunnier side. I believe that there are alternatives to the world of nightmare. I believe that there are better ways to live than the traditional European-American lust for power, conquest, domination, better ways than the horrifying busyness and business of the Japanese, better ways than the totalitarian communes of the Chinese, better ways than the passive pipedreams of Hindu India--that sickliest of all nations.

I believe we can find plenty of models of a better way in the human past. Imperfect models, to be sure, each with its grievous faults, but better all the same than most of what passes for necessity in the modern world. I allude to the independent city-states of classical Greece; to the free cities of medieval Europe; to the small towns of 18th and 19th Century America; to the tribal life of the American Plains Indians; to the ancient Chinese villages recalled by Lao-Tse in his compulsorily written book called The Way; and in the present, in the life of contemporary Sweden, Norway, Switzerland, New Zealand, Australia; in much of the contemporary life of France, Italy, England, Greece and our own United States--if only we can save what is good from the many dangers that threaten us.

I believe it is possible to find, practice and live a balanced way of life somewhere halfway between an all-out industrialism on the one hand and a make-believe pastoral idyll on the other. I believe it possible to live an intelligent life in our cities--if we make them fit to live in--and if we do not surround them by endless wastelands of Suburbia, if we stop this trend toward joining city unto city until half the nation and half the planet becomes one great smog-shrouded desperate and sweating, insane and explosive Tokyo-Mexico City-Los Angeles-Chicago-you name it--Portland-Eugene?

According to my basic thesis, if it's sound, we can avoid the disasters of war, the nightmare of the police state and totalitarianism, the drive to expand and conquer, if we can return to this middle way

and learn to live for a while, say at least for a thousand years or so, just for the hell of it, just for the fun of it, in some sort of steady state economy, some sort of free, democratic and wide-open society.

I am in favor of compromise. I am a fanatic believer in compromise. Therefore, since we have gone rather too far toward the police-industrial State, I think we should compromise by gradually phasing out, as painlessly as possible, so that no one will suffer unduly, about half of the industrial apparatus that now squats so heavily on too much of our land, belching its poisonous gases into our air, dumping its lethal garbage into our waterways, complicating and corroding our lives with its insane demands. Let us compromise, compromise, compromise: instead of destroying the industrial system, abolishing technology and outlawing science, let us be fair and reasonable, strike a balance, by restricting industry to those areas where it is already dominant--the eastern seaboard, for example, and east Texas, and most of California--and removing industry from those areas, such as the inter-mountain West, and much of the Pacific northwest, where industry is only beginning to establish itself. What could be more fair, reasonable and compromising than that? Let us seek balance; let us avoid the emotional approach to environmental problems; and let us roll back industrialism to about its 1876 stage of development.

As we return to a happier balance between industrialism and a rural-agrarian way of life, we will of course also encourage a gradual reduction of the human population of these States to something close to the optimum: perhaps half the present number. 100 million is a nice round figure. This would be accomplished by humane social policies, naturally, economic and taxation incentives encouraging birth control, the single-child family, the unmarried state, the community family. Much preferable to war, disease, revolution, nuclear poisoning, etc. as population control devices.

All this may sound like a hopeless utopianism, an impossible idealism. But why should it be? I am proposing nothing impossible, nothing beyond the reach of present technology, nothing which most people would not agree is eminently rational and desirable. The means are available, the goals attainable--only the social will is lacking. This it is our duty to create and organize.

What has all this gibberish to do with wilderness and freedom? Well, I think I have already made clear the connections between those two terms: we can have wilderness without freedom; we can have wilderness without human life at all; but we cannot have freedom without wilderness, we cannot have freedom without leagues of open space beyond the cities, we cannot have freedom without huge areas of physical space where boys and girls, men and women, can live at least part of their lives under no

control but their own desires and abilities, free from any and all direct administration by their fellow men.

I see the preservation of wilderness as one essential sector of the front in the war against the encroaching industrial state. Every square mile of range and desert saved from the strip miners, every river saved from the dam builders, every forest saved from the loggers, every swamp saved from the land speculators, cottongrowers and tract-house builders, means another square mile saved for the play of human freedom. Not the freedom to make more money, of course; but the infinitely more important freedom to play, to stretch and breathe and think and rest; every square mile of wildlands we can save means the day comes nearer when industrialism must reach the limits of its diseased, insane expansionism; and every square mile of primitive land, unoccupied land, unexploited land we can reclaim from previously exploited land places that much more pressure on the industrial system to settle down, rationalize itself, become a balanced, equilibrious, steady-state system based not on the conquest of nature but on harmony with nature--and more important for us, harmony with human nature. The more we can slow down and retard the cancerous growth of the industrial state, the more quickly will a rational restructuring of our society become possible--because the more quickly the need to do so will become obvious to the majority of our fellow citizens.

Now at last, and somewhat reluctantly, I have reached a point in this disquisition where I suppose I must make a few remarks pertaining directly to the subject of this so-called conference. All that I have said so far is mere preamble to my assigned topic: but the preamble was necessary because it is useless to attempt to think about wilderness and wilderness use without consideration of the bigger social issues surrounding us. We cannot think about wilderness in any practical way without thinking about the forces that tend toward the destruction of wilderness. All are inter-tangled parts of the bigger situation.

So, what's this I hear about the wilderness getting overcrowded? Too many hikers on the trails, not enough bears to harvest the surplus? Campsite reservations, hiking permits, aerial patrols, even--God help us and God forbid!--helicopter patrols in some places--like Grand Gulch, Utah? In Grand Gulch? Good God!

Well, its true. The official Congressionally-sanctified administratively-decreed wilderness areas are attracting so many people that wilderness values are endangered. Quite so. What to do about it? Well, the solution seems obvious to me: just as the best cure for the ills of democracy is more democracy, so the best cure for the problems of wilderness is more wilderness. More, not less. Much much more.

Take the national parks. I've said it before and I'll say it again:

the parks are for people, not machines. The machines already have their own national park: the interstate freeway system. Close the parks to motorized traffic, to all forms of mechanical tourism, and they will become instantly, obviously, instantaneously one hundred times larger, able to accommodate a thousand times more visitors. Certainly, such a move seems politically impossible to Park Service officials now; nevertheless they have a clear mandate for so doing. I quote from the organic act: "to provide for the enjoyment of the parks in such manner and by such means as will leave them unimpaired for the enjoyment of future generations." Exactly. Paved roads do impair the parks; motorized tourism is a non-compatible manner and means of visiting the parks; therefore both are in violation of the act. Therefore both must be discontinued.

What's the alternative? A severe rationing of the wilderness experience; an intense patrolling and an extensive net of rules and regulations. But the demand for the wilderness experience grows year by year; rationing will not work; let's ration gasoline instead. Rules and regulations violate the whole spirit of wilderness, place an unacceptable damper on the enjoyment of wilderness; the parks are being administered to death; let's preserve them by making them more difficult of access, harder to get very far into--in other words, close the roads to motorized traffic.

But so great is the hunger for wilderness that perhaps even by these draconian means the national parks cannot satisfy that need. Then what? Then we turn our attention to those much larger areas which surround most of our national parks--the national forests. Let the Forest Service reorder its priorities, giving more emphasis to human recreation, wildlife preservation, watershed restoration, somewhat less emphasis to clear-cutting, mining and road-building. Let present de facto wilderness areas be given prompt Congressional protection as permanent wilderness areas; and let us not be so fussy and dainty in our definition of what makes a wilderness area. Old roads, old mines, old logged-over areas are perfectly suitable for inclusion in wilderness, they even add to its charm and interest; any area free of permanent human habitation and free of mechanized forms of economic use can be enjoyed as a form of wilderness. The word admits of many shades of meaning, many degrees of purity. Why I can even imagine Manhattan Island someday, or downtown Los Angeles, becoming wilderness parks of a sort, where our fortunate descendants, children of a more enlightened age, will wander among the vine-covered ruins to marvel at the strange passions of their prehistoric ancestors.

What I propose for the Forest Service also sounds politically unpalatable. No doubt; but I am only indicating desirable directions of advance; it is up to us citizens to make the Forest Service primarily a servant of the general public rather than the mining and logging

industries. The Forest Service will reply that in serving industry they also serve the public; but that is a half truth; the other half is much more complex, having to do with the growth economy. These practical suggestions imply a corresponding change in the life style of American citizens, a gradual reduction of the population and a diminishing thereby of economic appetites. But the first need not wait upon the latter; if we wish, we can help or compel the Forest Service, the Park Service, and other federal agencies, to lead rather than always follow, to help create the conditions which will lead to other desirable and necessary changes.

Now if the Park Service and the Forest Service combined still fail to satisfy the desire for a wilderness experience, we have a third sector of public property to turn to, and this far larger than the first two, and that is the public lands now administered--more or less-- by the Bureau of Land Management. The BLM has done much good work in setting aside certain areas as official Primitive Areas; but there is far more that it can do, should do, and--if we give it the required political support--will do.

You ask for practical proposals, I give you practical proposals. They may seem impossible, idealistic, utopian--so be it. It is my basic contention that if we wish to save what is good in our lives and give our children a taste of a good life, we will have to bring a halt to the ever-expanding economy, put the growth-maniacs under medical care; the growth-economy is a threat to what little remains of our native American wilderness; and whatever threatens our wilderness also threatens our freedom.

Let me tell you a story.

A couple of years ago I had a job. I worked for an outfit called Defenders of Furbearers (now known as Defenders of Wildlife.) I was caretaker and janitor of a 70,000 acre wildlife refuge in the vicinity of Aravaipa Canyon in southern Arizona. The Whittell Wildlife Preserve, as we called it, was a refuge for mountain lion, javelina, a few black bear, maybe a wolf or two, a herd of whitetail deer, and me, to name the principal fur-bearers. The Defenders of Furbearers paid me $5000 a year and all the jojoba nuts I could eat. One of the best jobs I ever had in my life but of course I got fired. Officially I was "phased out for economy reasons" but actually I was fired. Why I was phased out is a long story which I won't go into here; mainly a lot of little things, like turning in a bird list for the annual Audubon bird count with a species called "rosy-bottomed skinnydipper" at the head of the list. Those Defenders of Furbearers are very serious people. Anyhow--

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I was walking along Aravaipa Creek one late afternoon when I noticed fresh mountain lion tracks leading ahead of me. Very fresh tracks; you could see the moisture welling up in the bottom of the tracks where the lion had walked across the sand bars. And big tracks, the biggest lion tracks I've ever seen anywhere. Now I've lived most of my life in the Southwest but I am sorry to admit that I had never seen a real live mountain lion in the wild. So naturally I was eager to get a glimpse of this big critter.

It was getting late in the day, the sun already down beyond the canyon wall, so I hurried along, hoping I might actually catch up to the lion and get one good look at him before I had to turn back and head home. But no matter how fast I walked and then jogged along I couldn't seem to get any closer; those big tracks kept leading ahead of me, looking not five minutes old, but always disappearing around the next turn in the canyon.

Twilight settled in. The visibility was getting mighty poor. Finally I realized I'd have to call it quits. I stopped and stood for a while, staring up into the gloom of the canyon. I could see the buzzards settling down for the evening in their favorite dead cottonwood, I could hear the poor-wills and the spotted toads beginning to sing but of that mountain lion I could neither hear nor see any living trace.

I turned around and started home. I'd walked maybe a mile when I thought I heard something funny behind me. I stopped and looked back--nothing but the canyon, the running water, the trees, the rocks, the willow thickets. I went on and pretty soon I heard that noise again--like footsteps.

I stopped. The noise stopped. Feeling a bit uncomfortable now--it was getting dark--and all the ancient superstitions of the night were starting to crawl from the dark crannies of my soul--I looked back again.

And this time I saw him. About fifty yards behind me, poised on a sandbar, one front paw still lifted and waiting, was this big cat, looking straight at me. I could see the gleam of the twilight in his eyes. I was startled as always by how small a cougar's head seems but how long and lean and powerful his body really is. To me, at that moment, he looked like the biggest cat in the world. He looked dangerous. Now I know very well that mountain lions are supposed almost never to attack human beings. I knew there was nothing to fear--but I couldn't help but think, maybe this lion is different from the others. Maybe he knows we're in a wildlife preserve, where lions can get away with anything. Of course I was not unarmed; I had my Swiss army knife in my pocket,

with the built-in can-opener, the corkscrew, the screwdriver, the two-inch folding blade. Nothing to worry about. Rationally there was absolutely nothing to fear, all the same I felt fear. And no small measure of respect.

And something else too: I felt what I always feel when I meet a fairly large animal face to face in the wild: I felt a kind of affection and the crazy desire to communicate, to make some kind of emotional and even physical contact with the animal. So after we'd stared at each other for maybe five seconds--it seemed at the time like five minutes--I held out one hand and took a step toward the big cat and said something ridiculous like "here, kitty kitty." The cat was still standing there on three legs, with one paw up like he wanted to shake hands. But he didn't respond to my advance. I took a second step toward the lion and again he remained still, nothing moving but his tail, not even blinking. I stopped and I though again. This time I understood that however that big cat might secrety feel, I myself was not quite ready to shake hands with a mountain lion. Not yet. Maybe someday, but not yet so I retreated. I turned and walked homeward again, pausing every few steps to look back over my shoulder. The cat had lowered his front paw but did not follow me and the last I saw of him in the next bend of the canyon he was still standing in the same place watching me go. I hurried on home through the evening stopping now and then to look and listen, but if that cat followed me any further I heard no sound of it.

I haven't seen a mountain lion since that evening but the experience of that meeting remains fixed in my memory as simple an essence of what wilderness and freedom and the freedom of the wilderness means to me and to all of you I'm sure. I want my children to have the opportunity for that kind of experience. I want my friends to have it. I want even our enemies to have it. They need it most. And someday, possibly one of our children's children will discover how to get close enough to that mountain lion to shake paws with it, to embrace and caress it, maybe even to teach it something and to learn what the lion has to teach us.

God bless America. Let's save some of it.

Wilderness & Individual Freedom Conference

Small Group Discussions

Friday Morning

Group 1
Subgroups A&B

Human Needs for Wilderness

In summation, we began with a discussion of general human needs and how these relate to wilderness..wilderness as a place and our conceptions of it. We identified needs for perspective, wholeness, adventure, exploration, in short, a way to get back to ourselves. We then set about contrasting the city and wilderness in an effort to pin down the essential differences which we experience within both spaces. We went on to talk about striking some kind of balance between considering these human needs within both urban and wilderness settings. This led us inevitably into the discussion of "WILDERNESSIFYING" the cities.

a) What inner needs compel us to leave the urban setting and seek a wilderness experience?

In the city we are led to believe that we SHOULD CONTROL. Our span of expectable control is extensive. OUGHT-NESS emerges as we are constantly frustrated by the appearance of storms or chaos. We are frustrated when we do not get our more or less immediate way... UNFAIRNESS emerges as a constant tension. We have the compelling need for domination within the city and we are goal oriented within the city.

We must seek to "WILDERNESSIFY our cities." We must develop a sense of caring, of loving and responsibility to one another and the land that makes us all possible so that wilderness does not become a kind of vacuum... a place of escape from the alienated city dwellers who simply wish to escape the responsibilities of dealing with life within the cities and particularly, with improving its quality.

b) How does the wilderness fulfill these needs?

Wilderness frees us up for the possibility of human sharing, of recognizing our interdependence, our inter-relatedness. Wilderness serves as a kind of mirror for individuals to grasp at that generalized "inner center of gravity." Human society, it was felt, offered a much more complex reflection/distortion on what was inside that somehow needed to emerge.

The social value system is crucial when speaking of determining needs. Out of an exceedingly complex and fragmented social sphere, wilderness allows us the space to regain a perspective for return to society. It helps us come back into touch with our fellows. Wilderness as a resource is essential for a "replenishment of self and others... it helps in generally retouching the quality of life issue, and to relocate the spiritual center of society.

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Wilderness is a revolutionary experience... it helps us to rediscover the unexpected. It helps us to be able to transcend our compelling need for domination and control (that is a socially reinforced norm) and that disappears as we enter the sacred wilderness sphere where nature simply takes its uncaring course. In wilderness, we "learn the meaning of a day" without being disappointed in not accomplishing something. We have a much different understanding of the concepts of time and death in the wilderness. Wilderness is the last museum of the natural world. We must strike a balance between being (wilderness) and doing (urban life).

We wish to re-dress the balance between nature and technology. The maintenance and preservation of wilderness is absolutely essential to "knowing" and maintaining our sense of balance to the frail life web in which we all depend.

Group 2 Subgroups A&B

The elements of a quality wilderness experience

a) How does one define a quality wilderness experience?

1. Freedom from social roles and constraints
2. Minimum contact with society
   a) escape urbanism
   b) to be away from people
   c) absence of technology and science
3. Opportunity for spiritual replenishment
   a) Man with nature
   b) Man with man
   c) Man with himself
4. Architect of your own destiny
   a) self relieance
   b) accomplishment
   c) challenge
5. Opportunity to restore physiological potential and psychological security in order to ensure man's survival as a species.
6. Opportunity to rediscover man's evolutionary roots in the wilderness
7. Chance to know there is a "wilderness"
8. Opportunity to experience nature on nature's terms
9. Opportunity to gain new perspectives of time and place

10. Opportunity to rediscover man's evolutionary roots in the wilderness
11. Quiet, silence, solitude
12. To be able to get dirty

Each of these elements is essential to a sense of freedom in the wilderness

b) What elements of this experience are essential freedoms?

Group 3 Subgroups A&B

The human relationship to wilderness

a) How do we perceive ourselves in the wilderness, as a visitor, owner, or as an integral part of the wilderness environment?

Ultimately, it is no more possible to "own" the wilderness than it is to "own" the air or the ocean. However, if we're talking about wilderness (as a legally defined area, i.e., public land) we are all owners and as owners we have a <u>right</u> to use the land.

As a visitor we are privileged to use the land. A visitor's use would be short term, involved minimum impact (use of designated trails and camping spots), would be self-sufficient (stoves instead of firewood, etc.) and would be for spiritual recuperation.

As an integral part of the wilderness one could be seen as a participant, at home in the wilderness, dependent on the resources (i.e., food, shelter, firewood, etc.)

b) How does each of these perspectives affect the freedoms we need in the wilderness?

As a visitor our freedoms would be restricted. There would be:

Marginal control
Guide would probably be desirable
Solitude would be less important
Heavy use in numbers of people
Rescue provided
Management for the users sake

As an integral part of the wilderness there would be fewer restrictions on freedom. We would see:

Minimal control
Guides would be unnecessary and unwanted
Solitude as a necessary part
Light use in numbers of people
Limited rescue (users option)
Management for the sake of the resource

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Group 4
Subgroups A&B
Listing the essential Wilderness freedoms

A visitor's perception would be more of an anthropocentric view. Being an integral part of the wilderness would facilitate a more biocentric view.

Since individual freedom is based on individual responsibility, user education would facilitate freedom from controls.

The rights of designated lands to protection of natural qualities take precedent over human freedoms of use. (Designated land encompass lands other than existing wilderness areas.) To have unlimited access to wilderness was seen unfavorable as opposed to having an adequate amount of wilderness for access.

The freedoms listed below, both "from" and "to", are dependent upon the following issues:

Freedom before one goes to wilderness vs. freedom while you are in wilderness
Rights of the land vs. rights of people
Conflicts of use
Question of zoning use
How to protect everyone's freedom
How can natural areas be extended
Education vs. regulation
How we view ourselves in relation to the rest of nature

For example, the issue of regulation vs. education could make the freedom from confrontation with police authorities irrelevant since an educational approach for wilderness use would make a regulatory authority unnecessary. Thus we must understand these issues before we compose our lists of freedoms.

A. Freedoms from:
1. Being confronted by police authorities
2. Designated camping
3. Time restrictions
4. Following set routes
5. Rescue parties and authorities
6. From being forced to go with groups (compulsory group experience certified required leaders)
7. Urbanization, growth
8. Excessive number of people - conflict

9. Signs of civilization (regulatory signs, bill boards, trails)
10. People who carry city values in wilderness and inflict them on you
11. Living with soneone else's definition of wilderness, freedom from the term "wilderness"
12. Social restrictions on behavior (i.e., nudity)
13. Surveillance
14. Visual pollution
15. Introduction of technological devices (bicycles, radios, etc.)

B. Freedoms to - what you <u>can</u> do in the wilderness:

1. Be in an unstructured situation
2. Solo experience
3. Experience risk (challenges)
4. Observe and enjoy diversities and the process of nature
5. Learn by one's own mistakes that don't endanger others or nature itself
6. Develop your <u>own</u> relation with nature
7. Bring what you want (equipment requirements) - To make your own decisions in nature
8. Have naturalness in your immediate living environment
9. See nature free from man's predation (fishing, hunting, living off the land)
10. Conduct scientific research
11. Experience solitude

Group 5
Subgroups A&B

The justification for freedom in the wilderness

The primary justification for freedom in the wilderness lies in the laws of nature, the inherent right of natural processes to continue. One of these rights is the pursuit of Individual Freedom. That the pursuit of freedom is a natural process is historically evidenced by our own nation as manifested in the Declaration of Independence, the Constitution and the Bill of Rights. To ensure the existence and the potential for the pursuit of freedom the following biocentric, individual and social values must be preserved:

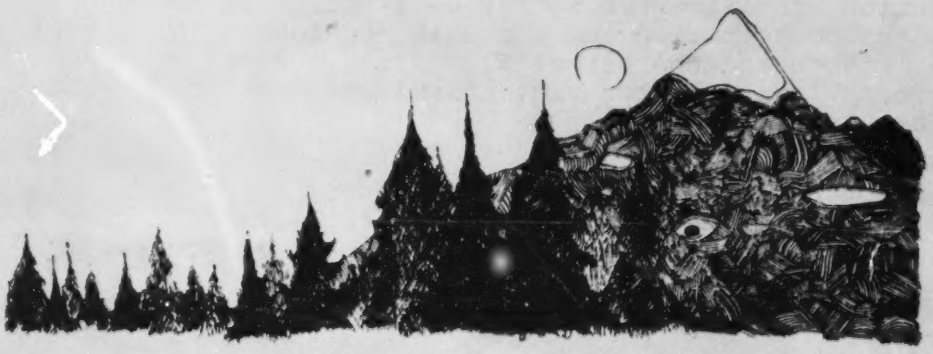
1. Biocentric
   - a) Unchecked evolutionary processes
      1. perpetuation of the life processes
      2. human experience of the biocentric process (return to source)

b) Ecological survival
   1. Animal habitat
   2. Botanical habitat
   3. Geological, evolutionary processes

2. Individual - Last potential place for primitive freedom
   ...self-identification and renewal in a natural setting
   ...self-initiation and responsibility
   ...personal change and growth
      a) Human development
         1) Emotional, e.g., joy and openness
         2) Intellectual, e.g., observation and learning
         3) Spiritual, e.g., return to the source
         4) Physical health

3. Social
   a) Human interaction and development, e.g., caring, leadership
   b) Recreation, e.g., mountain climbing, river running, hiking, etc.
   c) Scientific, e.g., research on evolutionary processes
   d) Educational, e.g., observation and understanding

Unless we preserve these values an integrated natural process will be destroyed. Once this process disappears, freedom and wilderness will become empty concepts.



Wilderness & Individual Freedom Conference

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"The Problems of Individual Freedom and Wilderness Preservation"

The goal of this panel and subsequent seminar discussions will be formulation of the basis for a written definition of the relationship between the public's right to access and use of the wilderness and the land's right to protection.

Moderator: Brock Evans, Sierra Club Lawyer

Panelists: Pete Mourtsen, U.S. Forest Service, Idaho Primitive Area
John Dalle-Molle, National Park Service, Mt. Rainier Nat. Park
Sam Warren, U.S. Forest Service, Challis Nat. Forest, Middle Fork Salmon River
Bob Potter, Oregon State Scenic Waterways

Opening comments - Brock Evans

As I drove up here yesterday I thought about how I looked forward to this conference on Individual Freedom and Wilderness. I looked forward to a chance to talk about philosophical instead of political problems for a few days. Even I get tired of talking politics. But then this morning as I looked out toward the south and saw Mount Jefferson and somewhere beyond it the Three Sisters, I remembered all the areas we fought for and lost--the South Fork of the Brietenbush, 53,000 acres west of the Three Sisters, Fuji Mountain west of Waldo Lake, and more. It reminded me of what Willi Unsoeld said, and I know he's right, "Debating and organizing skills must become as much a part of our wilderness knowledge as the ability to cross that face, or run that rapid or survive that storm."

For after all, what good is freedom in the wilderness if there is no wilderness to be free in? Back in Washington I see the fight for wilderness every day. Right now there is 12 million acres of dedicated wilderness. Each acre was fought for. What will the problems of freedom in the wilderness be like in 20 years if there is still only 12 million acres?

One of the best ways to solve the problems of freedom in the wilderness is to designate more areas as wilderness. But these increases must be fought for. In Washington, Congressmen listen to arguments about kilowatt hours and board feet. They don't hear the voice of the river. They won't give us more wilderness unless we fight them for it. And if the people who use the wilderness, who know it, don't lead this fight, then no one will and the wilderness will be lost.

I don't want to sound too pessimistic. I could recite a roll call of victories won but this is not the place. In spite of everything, I believe we win most of the time--if we catch the problem early enough. But behind each of these victories lies a simple formula I want to share with you. It is the key to the debating and organizing skills we need to learn. It goes: "Endless pressure, endlessly applied." That is the only way we will save the wilderness. We must not forget that politics is a part of enjoying freedom in the wilderness.

I apologize for this digression, but I believe it is in order here today.

Pete Mourtsen, U.S. Forest Service

I came to this conference as two people: as an individual, a wilderness user,but also to represent management and present an agency point of view on this panel. To me individual freedom means less regulation, although, I believe that in the Idaho Primitive Area where I work, the regulations in effect often are helping protect your freedoms.

The Idaho Primitive Area is now being managed essentially as wilderness. Those regulations we do have are based in the Wilderness Act. Behind this need for restrictions is people. People, people, people -- that's the problem. The more people, the more restrictions. In the Idaho Primitive Area we don't have use problems of the magnitude generally associated with many classified areas. Permits are not now required to enter the I.P.A. and in general the area receives light visitor traffic. However, we do have problems like those in the heavily used areas, only on a smaller scale. There are some locations in the I.P.A. mainly near high lakes and river corridors where overuse is causing problems.

The Idaho Primitive Area is one area where we have the opportunity to get the jump on our people problems and maybe in doing so, protect some individual freedoms. We hope to be able to find ways to disperse people without permits or campsite reservations. We need help in making the tough carrying capacity decisions and in developing management plans that rely on education rather than restriction. If there is less abuse of the wilderness we should be able to allow more people more freedom to use the areas.

There is a problem in getting input from individuals in useable form. With a limited resource decisions are going to be made that affect individual freedom. You need to be able to express your opinions concerning those decisions in a form that management can use. Personal letters are O.K., but I feel group efforts such as this conference, where individuals can interact with each other, may be more effective in the long run. Public input will be more valuable if the involved public is aware of the laws governing management of congressionally designated wilderness areas.

As I said before, the Idaho Primitive Area is at this time being managed essentially under the Wilderness Act. The Wilderness Act is one of the most specific pieces of land management legislation ever enacted by Congress. Even so, misuse of the administrative freedoms could be the ruin of an area. You should be aware of the administrative exceptions in the Act and make sure that the descretionary powers are not abused.

Behind the solutions to our management problems we will need public support. We need your help in educating others as to the values and proper use of the wilderness. Anyone who expects to give viable input to wilderness managers should be familiar with the Wilderness Act.

I'll end by saying that I'm trying to do my thing for individual freedom and for the wilderness from within an agency. A lot of people get very defensive when they see the man with the badge. Most managers genuinely want your input and need your support. I hope you will give that guy with the badge a chance.

John Dalle-Molle, National Park Service

I'm here as an individual too, not officially on this panel as a representative of the National Park Service. Let's view the problem of freedom and wilderness use from the viewpoint of the manager, the decision maker. Place yourself in the position of the manager who has to decide issues by considering many items, including many different points of view from the public. First of all, the manager has to consider the objectives that Congress has mandated to be carried out. The Wilderness Act and the National Park Service's Organic Act of 1916 specify essentially the same two objectives: (1) preserve the resources, (2) enable public use. These are broad directives which must be interpreted into standards that can be used to manage. Basically, I think this means defining what types of use and use levels are acceptable and unacceptable.

One way of reaching decisions on defining standards is to analyze public input, a complicated task at best. Managers do use public input to reach decisions and in reaching these decisions about what is acceptable or unacceptable the problem of freedom comes up prominently. No one likes restrictions, yet in the area that I am familiar with, we get far more comments that favor restrictions than we get comments against restrictions. Why? Because people want their wilderness freedom protected. They want to know that the areas they are going into to enjoy will not be crowded, littered, covered with firerings, eroded or full of barking dogs. In essence, they are telling us how they want to see standards for preservation and use defined. A major way these people see to accomplish these standards is by restricting other people's freedom to do anything they want.

Of course, there may be other less restrictive ways of dealing with the problems. Public agencies, for instance, have a poor record in terms of minimum impact education. But few people are telling us we should try more education. The majority of opinions we get tend to express demands for rules and restrictions. "We want regulations to protect our freedom to enjoy the wilderness." If you were the manager, how would you deal with such input?

Sam Warren, U.S. Forest Service

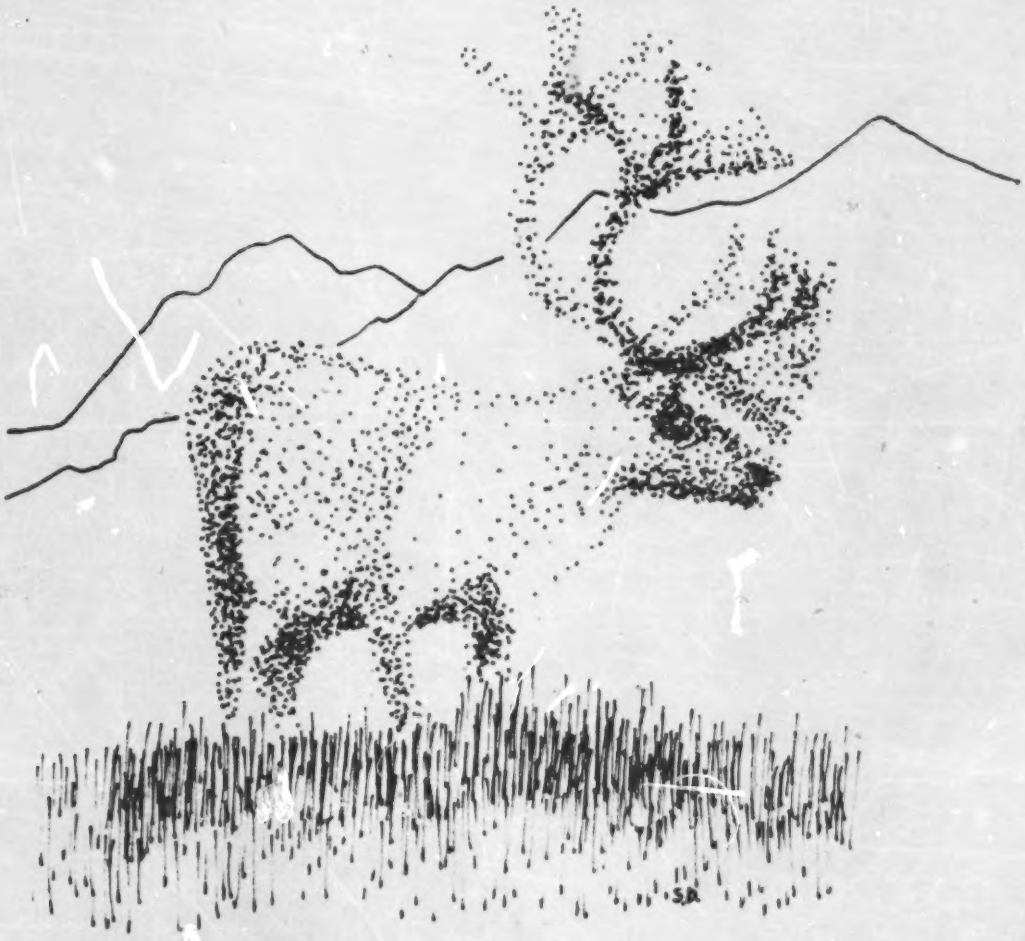
If you're going to play baseball you've got to know the rules. The rules for wild river management include parts of the Wilderness Act and the Wild and Scenic Rivers Act. These all show us that recreational use is only a part of the total use in an area. These laws also tell us that we have to balance the equation of use vs. preservation.

We are told to preserve "the wilderness character of an area." What does this mean? The biggest problem with preserving the wilderness character in an area is human use. There's too much of this use on the Middle Fork. How can we allocate it? The permit system we have adopted is as fair a system as we can come up with. There are a lot of other alternatives. We could make access more difficult by closing roads. We could cut back the number of people on the river too. But for any of these to happen we have to have public support.

One of the problems I always run up against is this commercial/non-commercial user split. I don't know where it's going; it's hard to reduce the number of outfitters on a river. USFS policy states that outfitter use is valid use on a river because it makes areas, which otherwise might be inaccessible, accessible to a larger public. That's the policy. For any of these policies to be changed we have to have public support.

Bob Potter, Oregon State Scenic Waterways

My job does not involve the management of any wilderness areas with a capital W. I'm concerned with rivers in the state of Oregon wich have natural and scenic and recreational qualities. It is these "natural" values and the experience of them wherever they occur that constitutes wilderness for me. You may have gathered that my position is really quite a bit different than the three feds up here. I really don't have much overuse problems on any of the rivers I work with. But I do share some other problems with these other managers, and that is public input. Opportunity exists among all of you to organize effectively, and I'll raise the word politics-- participate in the political process. Politics isn't just donkeys and elephants. I would rather say that politics is the process of democratic decisions. Lobbying is politics, persuading your friends to participate is politics. It's the interpersonal relationship in which we're always engaged. It shouldn't be a dirty word. We need your input. We're all volunteers here and sometimes that makes us feel ineffective, but unless we get to the hearings, areas we care about are going to disappear. My advice to you is to organize, pick one area to work on, form a lobby, get your friends to help. It's the only way we'll get what we want.



Some issues raised during and after the panel, "The Problems of Individual Freedom and Wilderness Preservation"

Public Input Public Lobbying, Public Influence

- Managers attitudes can be changed if enough people give them input to change
- We have no assurance our input is going to be well received by managers
- Input doesn't stop with managers, it should go on to the political base also
- Quite a bit of discretion is given to managers - "Endless pressure, endlessly applied" is one way to influence this discretion
- Most of us are volunteers. We have to give up our own time. Economic interests are paid. Everybody should give the way they can. If you don't support it you'll lose it.
- There is a certain value in hiring a slave if you can't do it yourself
- Lobbying groups are needed
- It is difficult for the public to be heard - maybe hearings should be held on weekends
- We need to catch issues soon enough to win them
- The most effective group is the single issue group. Become totally familiar experts in one area. Start letter campaigns, appear at all meetings. This will produce the best results.
- Managers want you to get involved in all their own areas
- The quality of input is important - The strongest influence we have received is political pressure

River Access

- Is there any chance of the self-propelled public getting on the Colorado?
- I think all rivers will change allocations - it will depend on input and political pressure
- Is a 50-50 permit split on the Middle Fork a realistic goal?
- We're working on it. It's very difficult to cut back commercial outfitters

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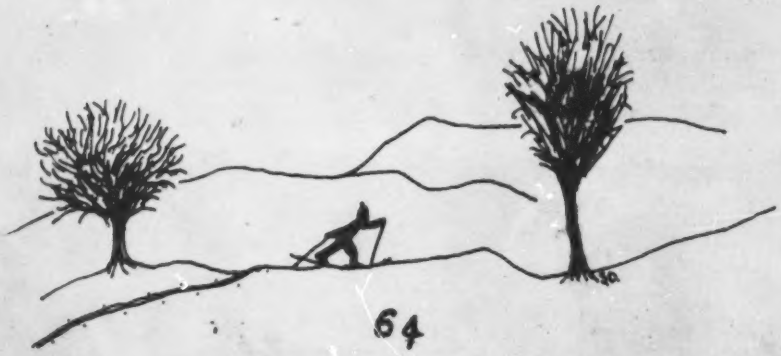
Economics of Recreation

- How can wilderness equipment stores gather economic statistics to fight for wilderness ?
- We need the support of people making money on wilderness in order to save it
- When economics are not in your favor, you have to argue emotions

Freedom vs. Use

- How do we define freedom and what it means to everyone?
- Dilemma happens when users disagree about freedoms of their own specific uses
- No formula for deciding how to restrict use. Input helps a lot
- Research really helps, but a lot of the time it raises more questions than it answers
- If it would work to let users be responsible for their own actions, then restrictions could be reduced
- The agencies have been remiss in not supplying more education on minimum impact, self-reliance, etc. Education programs are starting now but need to go a lot further to make users responsible.
- Administration has to face the problem of money allocation for managing certain areas. His money restrictions may cause him to be unable to manage in the best possible way
- Administrators are worried about people suing for accidents in the wilderness



Wilderness & Individual Freedom Conference

Small Group Discussions Friday Afternoon

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Group 1
Subgroups A&B

Wilderness Rights

a) What rights do wild lands possess?

All groups were in agreement that there were rights either natural, historical or intrinsic. These rights do not always receive recognition in any social or legal manner.

The right to exist in a natural state by natures own internal laws, to allow natural cycles to take their course for all species to maintain maximum diversity and be protected from extinction. This means in some cases to allow fire, flood, winds, all natural occurances to happen without intervention by man for his own exploitation. Man will gain more from respect and acceptance of wild rights through higher consciousness that comes from man's recognition of the interdependence of all living beings than he will from narrow economic exploitation.

b) How are these rights to be recognized and protected?

Actions that result from the recognition of land's rights include the following:

A. Personal actions
   1. Accept the responsibility to act as a part of the whole of nature and to restrict personal freedom where it infringes on natural rights
   2. Develop the consciousness of Mother Earth concept

B. Political Actions
   1. Support the William Douglas Wilderness Bill of Rights (let it be known)
   2. Support the concept of legal guardianship to allow natural objects to protect themselves from exploitation.
   3. Insist that decision making be made by someone with experience in the area that they are making the decision.
   4. Insist that hearings that lead to the decisions be held within the designated "wild" area.
   5. Support natural research areas for preservation and research and the areas where man is allowed without civilized trappings, or not allowed at all.
   6. Support increased knowledge through research and education of the enhanced awareness that comes from that research.
   7. Support the passage of the protective legislation such as the Natural Forest Reform Act of 1976.

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Group 2
Subgroups A&B

Human values in wilderness

a) How can management policy be structured to incorporate intangible and elusive human values?

The basic problem one faces when attempting to incorporate intangible and elusive human values into management plans is communication of these values to the managing agencies. The managing agencies need to recognize and understand these values before they can create sensitive management plans. The only way to achieve that is by having those experiences which foster the intangible values. Solutions suggested to this problem were:

a) Education of managers (taking them on outdoor trips)
b) Receptiveness to varied forms of public input
c) the translation of human values into economic terms or the expression of these values in other tangible forms

Also suggested were several basic changes in management plans:

a) Plans should manifest an understanding of and a respect for the individuals right to be responsible for their own behavior.
b) Management personnel should also incorporate a view of the user as a steward of the land and encourage voluntary maintenance and regulation.
c) Above all, it was felt that we must begin to create management policies that are sensitive to the heterogeneous body of users.

We realize that the values we are concerned with are heterogeneous - intangible values vary from individual - management policies aimed at a supposed, homogeneous group of users will fail to incorporate the wide variety of intangible values. Heterogeneity of policies implies zoning for diverse uses. Through zoning we can assure actualization of many values.

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Group 3
Subgroups A&B

Individual Freedom and Management

a) Is individual freedom in the wilderness equivalent to minimization of management?

The predominate theme that emerged from this group discussion was that although some of the traditional roles of management in the wilderness are incompatible with individual freedom, management per se is not. It was felt that the protection and perpetuation of the management resource takes precedence over the individual freedoms of the users, and that management is necessary to accomplish those objectives.

The role of management in the wilderness was likened to that of a "facilitator" of the wilderness experience. In this role, enlightened management is not incompatible with individual freedoms. It was felt that the interaction between the manager and the user should:

a) precede the experience
b) managers should also be flexible enough to allow the restrictions on individual freedom that they impose on the wilderness user to reflect that individual's competence in the wilderness.
c) responsibility should be felt by the wilderness user to supply input to management
d) there is a definite need for wilderness education
e) there is importance in the possibility of a public fund to subsidize public input to management decisions.

A major emphasis of both groups was the fact that management is not responsible for the personal safety of wilderness users. Some specific suggestions along this line were:

a) Possibility of "rescue contracts" to determine if rescue attempts are launched for lost or injured individuals.
b) Personal safety to be considered the responsibility of the individual -- wilderness users educated accordingly.

In summary, it was felt that management infringed on individual freedoms in the areas of ensuring the personal safety of the wilderness user, yet is not incompatible with ensuring the quality of the resource or the wilderness experience.

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Group 4 Subgroups A, B, &C

Individual Freedom and Wilderness Preservation

a) What is the relationship between the public's right to access and the land's right to protection?

1. The rights of designated lands to protection of natural qualities take precedence over human freedoms of use.
2. In order to ensure the land's protection we need a full spectrum of land use categories or zones which might include; Urban, Suburban, Industrial, Agricultural, Rural, Multiple use, National Parks, Wildlife preserve area from which man would be excluded except for justified scientific study.
3. The group also proposed and evaluated a spectrum of methods for dealing with public access to wilderness areas. Included were:
   a) Permit system. The group felt the permit system had value as a stop gap measure until user education could be accomplished.
   b) No access to designated "endangered areas."
   c) One time access to a certain wilderness area. Considered the possibility of transferability of the one-time permit.
   d) Make access less easy. Make the expenditure of biological personal energy the threshold criteria rather than regulatory rules.
   e) Unlimited access. The group felt this was a great risk to take to achieve the political goal of gaining more public support for wilderness legislation.
   f. Time limit on the number of days in the wilderness. This would mean setting both a minimum and maximum use. e.g., at least one week and not more than two. Would discourage Sunday hikers to overused areas.
   g. Periodic use scheduled so that the land would be able to heal itself. Determined on the biological cycle of the ecosystem.
   h. Prohibiting commercial concessions and guided experience within the wilderness.
   i. Limit size of groups to discourage use of large organizations.
   j. Create more wilderness areas through the political process.

k. Agencies could issue overuse warning for some area which would be voluntarily complied with.
l. Equipment limitation, e.g., prohibition of foil, requirement of reuseable containers to minimize litter.
m. Testing of users
n. Life time or yearly quotas of wilderness access.
o. Require parties to go with guide and place liability for cleanup with guide.
p. Introduction of predatory animals posing threat to man.

None of these options are endorsed by the group. We evaluated the systems in terms of:

1) Protection of the ecosystem
2) Opportunity of human use
3) Fairness to all citizens
4) Quality of the wilderness experience

We proposed a questionnaire to be sent to conference members to get input as to whether we can arrive at a system to address the questions.

Wilderness & Individual Freedom Conference

"How can we maximize freedom and minimize impact in the wilderness resource?"

Answering this question is the ultimate goal of the conference. To do this we must combine what we discovered about freedoms and management problems on Friday.

Keynote speakers Willi Unsoeld and Gary Grimm

Willi Unsoeld

To start I'd like to give you my reaction to this conference. If I could sum it up in one word (I'm a one word freak)---it's Energy--Undirected, oops two words. I should have quit while I was a head. I thrive on this energy, it's great, but it also makes me a little sad. It's neat to get tapped into such an energy source, like this conference represents. I love the fresh new faces and the enthusiasm to throw into the gaping maw of bureaucratic battle. But, we need to focus our energy, find a target so we don't burn out and just get frustrated. Remember that and remember that your fresh energy and enthusiasm is our hope.

Now I have two points I'd like to make if I can. They're sort of unrelated but they are the two things I want to say so here goes.

In the first small group discussion I was in yesterday we talked about the relationship of the city to the wilderness. We decided we needed to affirm the uniqueness of the wilderness and, if we could, learn to bring some of this uniqueness to the city. How can we do this? Can we really bring the challenge of the wilderness to the city? In other words, can we "wildernessify" our cities. Well, to answer these questions we asked another one. Why do we leave the city for the wilderness? The answer came--to escape frustration. But don't we get frustrated in the wilderness? Yes, but its different. In the wilderness our span of "obligatory control" is limited. In the wild we are obliged to submit. In the city we are totally responsible. We made the city and when it frustrates us we feel responsible. In the wilderness our responsibility is limited to control of ourselves or at most our party (impossible, but you know, a challenge). You can work on them. And every now and then it comes off, doesn't it.

page 68 blank.

For that fleeting moment of real togetherness. On a river, after a big drop has been survived, by a majority of the party. There's a real feel there that you made it by-golly. Or a decision in which everyone has participated, everyone is agonized, and you come to a consensus. What responsibility beyond this? None--you have no responsibility for controlling the avalanches, the rock falls, the river rises. You should be aware of them. It gives you a feeling of competence in the wild. We need to remember this difference when we deal with the city and try to bring some of the wilderness values to focus on our lives in the city.

That brings us to the second point which is freedom. John Dalle-Molle keynoted it yesterday when he said, "Unlimited freedom for everyone means no freedom for anyone." So we must ask what sort of "legitimate" freedom scope we are after in the wilderness. Three classifications define this scope: 1) protecting the resource; 2) protecting the user, and; 3) protecting the quality of the experience. On the whole subject of management, we decided unlimited freedom was not desirable, in the case of when it conflicted with protecting the resource or when it conflicted with protecting the quality of the experience. But when it came to protecting the user, we decided absolute freedom was the only desirable goal. We decided wherever we can we must learn to substitute education for regulation because this is more compatible with our three goals. But we must also realize that there are places where education, no matter how good, is not enough. There we need and must be willing to submit to regulations, especially when carrying capacity is concerned.

To close, I'll give you a dream and the truth. The dream is to ensure that our views are heard and realized by wilderness managers. The truth is that the only way to get there is through Brock's formula---"enless pressure, endlessly applied."

Gary Grimm

As I read over the synopsis of yesterday's small group sessions a couple of topics seemed to reappear often. One of these was that the land and the earth is a lot more important than we are or than our freedoms are.

Another topic which appeared often said that we do not understand the laws of nature and that we may never understand these laws. This could be a negative outlook, but I feel it can be a positive one. If we give up this continual striving to know all and to be all powerfull mentally, perhaps we can begin to interact with our fellow man and with the environment on more natural levels.

Some groups spoke of the American Indians. The Indians generally had a very good self concept. They felt good about themselves and about the land they lived on. This was a reciprocal role. The Indians loved and took care of the land and the environment by being in awe of it. They did not consider cutting all the timber or killing all the animals or damming the streams. This would not be good for the land. The land helped the Indian by allowing him to learn to be strong and to live comfortably inside nature.

The white man, most of us here today, does not feel good about themselves or their relationship to the land. We see the destruction of our natural environment every day and we are powerless to stop it. We dream of being strong and being able to live inside nature but we don't know how, and we fear the hard learning experiences which will help us know.

Those people who seek the ways of the Indian and a personal understanding of the land and earth are closer to this knowledge than any scientist.

Another concept which came out often in the small groups was this. We do not own the land the land owns us. Consequently we have a big responsibility to the land.

Many of us in this room feel we have to take more responsibility. How do we do this? We can learn more about our effects on the environment and we can come to a better understanding of the total environment. Each of us can take some personal steps to begin to show our concern. Easy steps might be clean-up projects in areas which are littered. We can do these things ourselves instead of waiting for some obscure government to handle it. We can also learn how to not litter. If we can engage in an all out educational process there is really no need for this type of degradation of the land nor is there a need for management time and money being spent on litter problems if we would just behave rationally. We can easily take care of these problems; all we need to be is responsible. If we can become responsible for litter problems we can also become more responsible about larger wilderness issues. Many citizens besides those who belong to environmental organizations have an interest in the wilderness. But, they have not been vocal about their interests. All citizens must become more involved in speaking to national wilderness preservation issues, environmental impacts and management plans.

An educational system geared towards helping citizens grow in this direction would be very helpful. However, we must remember that education is a lot like television: It has a great potential but it can really be misused. We must gain understanding of communication, and of ourselves and of the land.

The managers themselves need some education. Many of them need to go to the areas they manage to see what it holds. Riding a helicopter over a wilderness is not enough. Managers should be required to hike, backpack, climb and see all the parts of the wild country they manage. If they do not like these activities and if they do not do them, perhaps we can understand why they understand so little of what we say at this conference.

Furthermore, congressmen and other government officials who make laws concerning wilderness should visit these areas before they make decisions. Many wilderness decisions should not be made in Washington, D.C. at all but should be made in the place where the discussion is about.

Over a period of time I am hopeful that a reciprocal educational process can be developed by users and managers where we can all be made sensitive to the wilderness ideas we are discussing.

This afternoon we are finally getting towards a conclusion of this conference. We have talked and written a lot and we have been oriented towards the solutions to problems. But the statements we have now are quite general. We will certainly develop some alternatives and we need diversity of opinions and flexibility in planning.

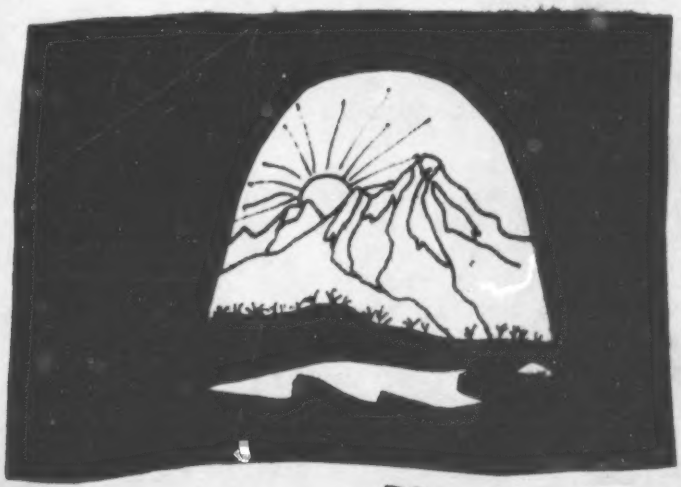
We all want to be involved in public input in wilderness issues, but we have not been participating to the extent necessary. We think someone else is doing the work. Someone else is the steward of the land. Someone else is the teacher, someone else cleans up the litter.

The wilderness is being directed by some outside forces which are not us. Furthermore our own lives are being directed by outside forces which are not us. This is the reason we are having this conference. We feel we are being directed without our input.

The Wilderness Bill specifically directs the government to obtain public participation in wilderness management decisions. We want to be involved, but the system is not set up well yet. Our role is to help set up the public participation process. We need more participatory democracy. Not just a word but an action.

This is what we have been doing at this conference. The project is hard work and we certainly have not finished. But, as time goes by and as more people in the American citizenry become more responsible for wilderness decisions they will be more happy with the decisions that are made.

This possible outcome is a very positive one. If it occurs we can say that our energy has not been undirected.



"Citizen Participation: Persistent Difficulties and Needed Change."

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Keynote address by Rick Applegate

INTRODUCTION

Charles Reich is probably most familiar as the author of The Greening of America. He has, however, written more and better things, including some law review articles in the early 1960's. In one, he writes:

> As the planet we live on becomes more and more crowded, more wrinkled by worries and complexities, more pressed by needs, the earths valuables increasingly have to be shared. The work of government as manager of the publics resources becomes one of its major tasks....But the people have lost effective control over these decisions to the professional management of bureaucracies. These structures, so largely independent of Congress, president, and the courts, have a natural tendency to believe that they can decide for themselves. This attitude, that the experts 'know best,' is held by sincere and well-intentioned men....The great danger is that an entrenched professional bureaucracy will be shortsighted in its perception of the public good. It may see only the needs of the next decade when planning for a century is essential. It may see only local demands when national needs demand consideration. It may see where immediate economic gain lies but fail to see the values of 'non-economic' uses. It may prove unable to adapt to changes, to innovate, to create.[1]

Over the years, citizen involvement has been recommended to cure the ills alluded to by Reich -- and as a hedge against numerous other difficulties. The recommendations, and citizen participation itself, are not new. The notion has a history at least as far back as the ancient traditions of communal assembly credited to prehistoric people of India and Africa and later institutionalized by the Greeks.[2] In America, the minutes of a 1691 Lynn, Massachusetts town meeting show that a concern was expressed about cutting "or carrying away any wood or any part of the town's commons," and about the proper restraint of pigs.[3] Citizens were very interested in participating in natural resource decisions even then.

However, it has been especially since the early 1060's that the drive for greater citizen participation has gained a new momentum and a new constituency. For a variety of reasons, citizens have demanded greater access to decisions affecting the quality of their lives.

Most recently, citizen participation has become something of a fad. And, as noted by Robert Heilbroner, fads have a predictable trajectory: skyrocketing during the intense early interest, and descending until only a diehard remnant of the faithful remains to carry on the cause.[4] For now, citizen participation is at the heights: activists clamor for it; politicians urge it; bureaucrats labor with it (and, privately, complain about its costs). Unfortunately, few stop to wonder, given our conventional approach, what it all adds up to. Ironically, the apple pie nature of citizen participation sloganeering is stifling a deeper discussion of its all important details and is relegating its key principles and distinctions to near oblivion. In short, citizen participation is a prominent slogan in danger of losing its corresponding reality.

That's too bad because citizen involvement is especially critical in natural resource decisions for a variety of reasons. Citizens can and do raise important normative questions that are clearly not the sole province of the technical expert. Citizens can also present arguments which balance the short-term commodity claims and pressures of special interest groups. Citizen participation can lead the way in discovering new environmental dangers: witness the laudable work of the Environmental Defense Fund in focusing attention on the now-recognized horrors of cancer-causing substances loose in the market place. And, most importantly, citizen involvement can fertilize the mind -- not only of the agency official presiding at a given public hearing, but also the audience and even the speaker. Citizen participation and the public life occasioned by its exercise clearly represent our best continuing education program.

PERSISTENT DIFFICULTIES

In present practice, there are five primary difficulties hampering more effective citizen involvement and participation. First, citizens can never be sure if their activities will have any effect. Have you ever experienced the feeling that you were talking into thin air at an agency meeting? That your views would carry little if any weight? Have you ever wondered why you spend a substantial amount of time and money if it all goes for naught?

In short, citizen involvement can be mere output. Since we don't, as a rule, conduct after the fact evaluations on the actual effects of citizen involvement, we really have no idea whether it produces anything at all. (The economists are in somewhat better shape in this respect. Robert Haveman and others have conducted ex post evaluations on U.S. Army Corps of Engineers cost/benefit calculations for hydroelectric projects.[5] Those after-the-fact studies have been very valuable, showing that in general, the Corps has systematically overestimated the benefits of hydroelectric projects.) We should undertake case studies to establish whether or not citizen involvement has in fact influenced final decisions and, if so, to what extent.

A second major problem is that citizen involvement may be mere input. Governmental agencies all too frequently convene gatherings that have no clear purpose or format. It is often unclear whether the gathering is a formal public hearing, an informational meeting, a show-and-tell demonstration, or something much less defined. It makes a whopping difference. For example, citizens don't always know whether a formal and legally reviewable record of the proceedings will be kept; whether statements must be reduced to writing; whether copies of submitted statements will be required; and whether the meeting will be a staged performance (like the recent Gallatin County Commissioners hearing on the proposed Ski Yellowstone resort); or a genuine exploration of important and complex resource questions.

In addition, there is an obvious and largely unexplored difference between input and genuine participation. Merely submitting input connotes that one is outside the decision-making arena, lobbying in ideas and testimony. Participation, however, implies that one is more directly involved in the actual decision-making. Participation suggests much more than the conventional letter writing, phone calling, and testifying. It suggests that one has a clear part in the making of a decision. We need to spend some time on this distinction, deciding whether and when citizens might best be participants rather than simply commentators.

A third -- and perhaps the most -- difficulty with the present approach to citizen involvement is the general problem of finances. A recent study dramatizes the problem. Fifty percent of the citizen environmental groups in the United States have annual budgets under $2000.[6] That presents quite a problem given the increasing complexity of environmental issues. Legal research, for example, can easily cost a group several hundred dollars. And, of course, there is no guarantee that the research will be productive for the client. (When you go to a doctor and are informed that there is nothing wrong, you gladly pay the bill.)

If you do have a case, hiring an attorney to represent you in a complex administrative proceeding can easily cost in excess of $1000 (50 percent of the typical citizen groups annual budget.) Going beyond the administrative level and filing a law suit can easily place you in the position of having to raise $10,000 or more.

Suppose your group doesn't need an attorney. (Sometimes they are a good profession to avoid if recent news accounts are correct.) That is not the end of your problems, since even attending an agency's informational field trip can involve substantial time off from a full-time job, substantial transportation expenses, room and board, and so on.

Perhaps all this doesn't sound like such a sizeable difficulty; however, commodity groups do not have such strong financial disincentives. In fact, the commodity group typically has a clear financial interest in the outcome of a particular environmental controversy and can, therefore, justify a sizeable "involvement expenditure." In addition, as a business expense, a tax deduction can be claimed by the commodity group. Not so for the citizen. The IRS would not at all like the idea that the average citizen was claiming a tax deduction for the expenses of citizenship.

Beyond these problems, it should be clear on moments reflection that we are already supporting financially the sizeable system of corporate participation in resource decisions. Think about it. When you buy gas at the service station, you are paying for Exxon lobbying in the halls of Congress, state legislatures, federal and state administrative proceedings, and even corporate law suits and the advertising you can see every night on the evening news. When you buy an automobile, you are supporting the political and legal activities of General Motors. In fact, you even paid the illegal campaign contributions (Lockheed, Tenneco, Gulf, National Cash Register, etc.) that are recently so much in the news.

Obviously, these corporate involvement activities do increase the price of their products. To say that consumers can simply avoid buying the products ignores the point. The practice is so widespread that, wherever we buy, we are generally supporting somewhere along the line the involvement of corporations and commodity groups in natural resource decisions. In essence, we are funding with our routine purchases a massive corporate participation program -- a program which nearly all of our citizen groups and individuals simply cannot afford for themselves. Redressing this imbalance could well be the single most important item on the public interest agenda.

A fourth major difficulty in our conventional practice of citizen involvement occurs after the citizen or group has gone home from the agency meeting. Who knows what happens at that point? Agency personnel are free to sit down with whatever tapes, transcripts, written materials, just plain recollections, and perhaps even a TV dinner -- and then they undertake the most critically subjective and important part of resource decision-making. For it is after the hearing that citizen opinions are weighed and evaluated.

To see the point in a different light, consider the standard operating procedure under the Montana or the National Environmental Policy Acts. You receive an extensive draft environmental impact statement. Typically, you have roughly 30 days to supply comments on the draft. Then, sometime thereafter, you receive a final environmental impact statement which announces rather clearly the agency's proposed decision. You have 30 days after receiving the final environmental impact statement to make whatever last-shot comments you wish. But what happens in that 30 day time? That critical time during which the agency does in fact structure its final decision?

At this crucial juncture, BLM might as well be a tire company -- so little do we know about how it operates. We know virtually nothing about the critoria agencies use to evaluate citizen opinions; the personnel who actually evaluate; the steps that are taken to make a final decision; and so on. The crucial weighing and evaluation are virtually invisible.

Only the U. S. Forest Service has even attempted a system for the analysis (not evaluation) of citizen involvement. The Forest Service has developed the "Codinvolve" system for reducing the input of citizens to abbreviations on incidence charts.[7] In essence, the system shows how often certain opinions were expressed. Clearly, this is something of a benefit -- particularly when a decision may involve a certain tonnage of public input. However, as with nearly every other reductionist approach, the system also has its costs -- and we should be clearly aware of them. For example, statistical approaches such as Codinvolve tend to treat an isolated expression of opinion as an aberration. The emphasis of a statistical method is placed, by the very nature of the system, on opinions that are expressed often -- no matter how well or how poorly they may be expressed. A critical factor in public life, the chance to excel and to persuade by excellence, is thereby stripped away. Too, when the Codinvolve system reduces opinions and expressions to numbers, it eliminates the flavor, texture, and emotion of the expression. A particularly moving and compelling statement can be lost in the coding process.

Until we are able to develop more accurate schemes not only for the analysis but also the more difficult evaluation of citizen involvement, this phase of resource decision-making will remain as it is now, invisible and prone to arbitrariness.

A final major difficulty in the present practice of citizen involvement is that citizens are not able to participate in numerous decisions that effect the quality of their daily lives. At first blush, this may seem to be a perfectly obvious point. For example, citizens simply don't have the time to keep up with all the resource documents and public meetings that are being scheduled and held. However, the difficulty to which I am referring here is less one of time than opportunity.

Citizens simply are not able to participate in the numerous and irregular decisions of entities in what we typically and erroneously call the "private" sector. Although it has been noted throughout the literature that the private sector -- and particularly, major corporations -- increasingly impact the public in countless ways, and that citizens often have more numerous and important contacts with major corporations than they do with governmental agencies, there are still no regular procedures for citizen involvement or participation in corporate decisions.

Some may say that it is simply an untenable proposition that citizens should be able to participate in corporate decisions at all. After all, aren't the stockholders -- the owners -- of a corporation entitled to sole influence on corporate decisions? They are the ones who have a direct financial stake in the corporation's activities.

That standard answer presents a sizeable problem since, as even conventional economics texts now admit, the stockholder of a modern corporation is simply not in the position to influence on any regular basis the decisions made by major corporations -- financial or otherwise.

Perhaps, then, we can say that the company's board of directors, with its fiduciary obligations to the stockholders, should be the prime mover in corporate decisions. There is a problem here too, however. Over the last ten years, a burgeoning literature clearly shows that corporate directors, many of whom are in fact burdened with duties as officers of other major corporations, do not have the time or information to oversee the operations of the corporation they are supposedly directing.

One might logically ask, then, who in fact <u>does</u>, on a regular basis, control major corporate activities?

Governmental agencies -- at the federal, state, and local levels have such a poor track record in this regard, that neither liberals nor conservatives are very supportive of the regulatory agencies (although for different reasons). Labor unions exert a certain influence, but it is primarily in the areas of wages and working conditions.

Short of the agencies and the unions, there seems to be no particular entity that can consistently influence corporate decision-making -- outside of the small number of highly placed and highly paid corporate officers. It appears, then, that only an active public might be placed in a position to exert this all-important influence, if anyone is at all. To do so, of course, the public would have to be given some institutional assistance.

A fundamental distinction will help clarify the rationale for public involvement in major corporate decisions. It is admitted that Montana citizens are not very often shareholders in major corporations that do business in the state. However, the citizens of Montana most certainly are stakeholders in these corporations. When Burlington Northern, Gulf, Getty, Westmoreland, Shell, Anaconda, Tenneco, and others undertake activities in this state, Montana citizens clearly have a stake. The public rights of these stakeholders deserve careful attention.

The above five difficulties are not idle theoretical ramblings. Taken together, they pose decisive obstacles for effective citizen participation in decisions effecting the quality of citizen's lives. Unless some new alternatives for increased citizen involvement and participation can be explored and implemented, the reality of democracy will continue to erode in the face of increasing bigness and complexity.

NEEDED CHANGES

In attempting to identify some new directions for increased citizen participation, it is important that one not simply tinker with the numerous federal statutes -- such as the Administrative Procedures Act, the Federal Water Pollution Control Act, and others -- or their citizen participation procedures. Much more is at stake here. Additionally, in outlining some standards and unconventional models for increased citizen participation, it must be left to the reader to decide which, if not all, are appropriate for the private as well as the public sector. And, in deciding whether to extend citizen participation to the private sector, some reasonable distinctions must be drawn so that the smaller businessmen will not need to worry about holding hearings and other wise involving citizens in the day to day activities of his store. Citizen participation in the private sector must take place at much higher levels -- so citizens will not become ridiculously involved in the routine decisions of community-level businesses, but will be able to exert some influence over major corporate decisions.

Advisory Councils

Whenever someone suggests greater citizen participation, a favorite response is to create an advisory council. This has been such a common position, that the federal government is now worried that there may be too many advisory councils, meeting on arbitrary agendas, stacked in favor of special interest groups, and performing little or no useful function.

Advisory councils do have their benefits. For example, they establish a form or dialogue. They can clarify areas of disagreement and cooperation. This is nearly always fruitful; however, the main problem with advice is that it can be rather freely ignored. In addition, advisory council membership is often prestigious and can temper the critical thrust of its appointees -- it can become simply a tool of conflict resolution, as opposed to issue clarification.

Citizen Representatives

There are numerous examples of offices that are established to re-present citizen viewpoints. The ombudsman, for example, has a lengthy history particularly in the Scandinavian countries. (This should be distinguished very clearly from the Montana governor's toll-free complaint department, which, although helpful, is by no means an ombudsman's office.) Montana's Consumer Counsel (although it does not have the confidence of consumer groups throughout the state) and the recently established New Jersey office of the Public Advocate, are other examples. These were established to represent citizen groups in complex administrative and legal proceedings. Clearly, they have their merits. However, they do not encourage direct citizen participation, and, in fact, may discourage it.

Open Information and Open Decision-Making Sessions

Access to information and meetings is a prerequisite to informed citizen participation. Under the Montana constitutions right-to-know provision and various statutory embellishments, some important strides toward greater access have been made in Montana. In general, citizens in this state can more easily secure needed information and will encounter fewer locked doors in the sterile halls of the bureaucracy.

There are a number of requirements that Montana does not have, however:

(1) A requirement that agencies develop consistent filing methods and prepare readable file indices to facilitate citizen file searches. (This is crucial since it is not often very helpful to have to wade through agencies files wholly unguided.)[8]

(2) A requirement that all agencies file in a central place their decisions denying access to any files and/or meetings, together with a clear statement of the reasons for denying access.

(3) A requirement that agencies be less restrictive in requiring the identification of specific documents for a review. Quite often, citizens will want to review an agencies program or policy, not necessarily a single, readily identifiable memorandum. The requirement that citizens identify specific documents can preclude this important type of agency review.[9]

(4) A central entity to oversee the implementation of Montana's sunshine laws and, perhaps, to adopt uniform regulations or issue binding opinions governing implementation of those laws.[10]

(5) A requirement that photocopies be made available at cost; or, in the case of non-profit, public interest groups, that copies be made free of charge. (Documents from the Montana Secretary of State's office are 50 cents per page.)[11]

Beyond the above, it is not sufficient to require by law that information and governmental meetings only be kept open and available. If there is no advance notice of the schedule of important meetings, or the preparation of critical documents, these meetings and documents will remain invisible de facto. In other words, it may matter very little that the door to a particular meeting is unlocked. If citizens are not aware that the meeting is taking place, access is effectively denied. Openness is not enough. We need a consistent format for public notice of agency decisions and the preparation of major documents.[12]

Try to make a list of the number of times you have witnessed an agency in a decision-making session. Don't include on the list informational sessions, informal meetings with various interest groups, and so on. List only those sessions in which the agency actually made a final decision. Very few Montanans will be able to list any such sessions at all. As a matter of course, final decision-making sessions are not open for public observation.

During the Montana Constitutional Convention, it was recognized that open decision-making sessions were crucial in the legislature. Accordingly, by constitutional amendment, the legislature had to abandon its age-old practice of hearing citizen testimony and then closing its committee meetings for deliberations. In short, under the old practice, the Montana legislature would make committee decisions in secret.

The administrative branch of government does this all the time. It would certainly help to open these sessions to public observation. In other words, it is important that the public be able to do more than simply provide input. Actually watching agency final decisions in the making is crucial.

Participatory Decision-Making Sessions

We might even take a step further beyond the public observation of governmental decision-making. Perhaps participatory sessions could be set up. For example, in major decisions, the relevant agency personnel could meet publicly to evaluate submitted information and applicable policies. Then, citizens (or their representatives) and other interest groups actively involved in a particular decision could recapitulate their basic positions on the issues. After that, and further discussion, the final agency decision could be made in public. (At a recent conference, it was suggested that perhaps the shoe should be on the other foot; perhaps the citizens should make the final decision while the agency people could serve in an advisory position. This approach poses substantial dangers in that the decision-maker, whoever it may be, must have clearly enforceable duties to protect public values and must be reviewable for decisions made.)

FUNDING CITIZEN PARTICIPATION

Now to the nitty-gritty. None of the above, or virtually any other approach to increase citizen participation, will slow the gradual eclipse of citizenship unless work is done on the very real financial prerequisites for informed citizen participation. We must seriously consider the alternatives for providing citizens with the necessary financial resources to encourage and deepen their efforts at participation.

In suggesting funding of citizen participation, I am not simply referring to such things as the Environmental Protection Agencies funding of educational workshops, such as last year's Denver workshop on the Federal Water Pollution Control Act. Nor am I referring to the established and somewhat valuable practice of the federal Office of Technology Assessment hiring citizen consultatns to be certain that important social data and opinions are considered in that agency's technology assessments. Nor am I talking about the Public Interest Economic Center's compelling work in what is called "advocacy science." (This non-profit corporation conducts valuable research on behalf of citizen groups, recruits expert teams for them, and assists in presentations to agencies.) Finally, I am not referring to the increasingly frequent -- and valuable -- proposal that individuals be allowed tax deductions for "citizenship expenses." These are all good first steps, but much more is needed.

Something even more direct and substantial than these examples must be developed. We should consider the possibility of making direct block grants to citizen groups to conduct their own independent analyses and to participate in major decisions. Legitimate citizenship expenses, including recruiting experts, retaining attorneys, photocopying, traveling, and so on, should be covered -- just as we all pay with our routine purchases for similar expenses of the corporate sector.

Additionally, we should consider floating governmental bonds, as we do for other important public projects (sewage, water supply, etc.) for the support of citizen participation.

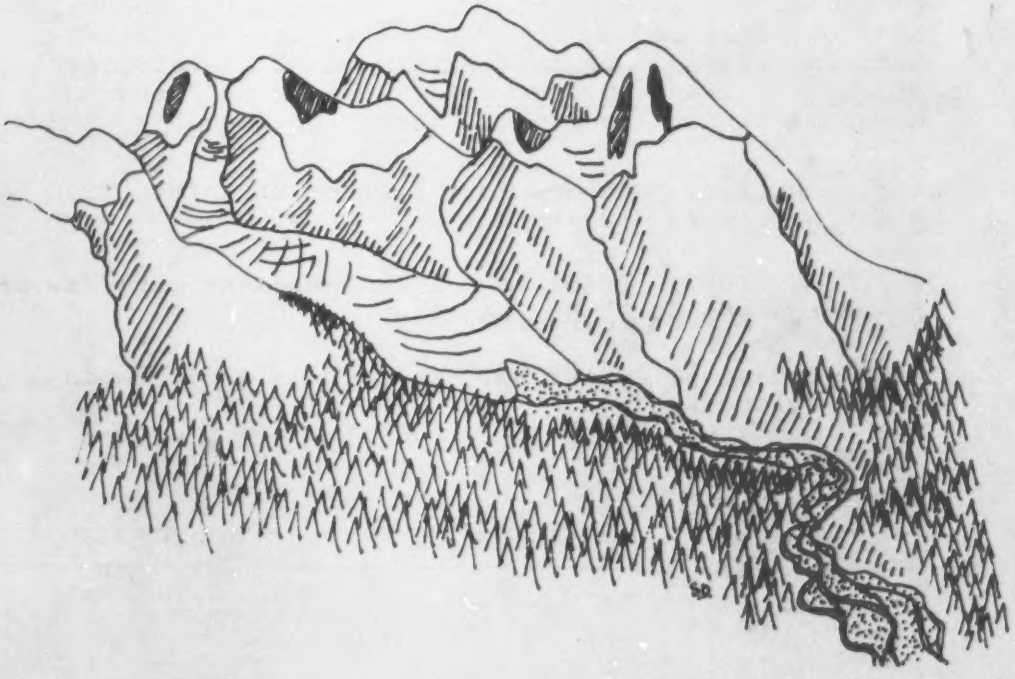
Only through some serious exploration of these approaches -- which are by no means new, having been used in Scandinavia and in the recent assessment of the McKenzie Pipeline -- might we be able to put some balance back in citizen participation.

Of course, the direct funding of citizen participation has its pitfalls. Advocacy programs such as Community Action and Legal Services became too effective, and their funding was whittled accordingly. In addition, there is always the danger that funding will co-opt the funded groups, reduce their vigor in presenting their cases, or lead to a horrendous amount of in-fighting. And, as with any funding program, there could be a substantial amount of waste -- although one wonders if the waste could even approximate the well-documented excesses of bureaucracies, both governmental and corporate.

Citizen participation in general has its limitations. It can cost a substantial amount -- although, as I've noted, we are already paying one side of the ledger, the corporations' costs.

It can also be shortsighted, not taking into account the needs of future generations. It can spring from a narrow perspective, since we still haven't decided whether the environment itself has rights of due process and just compensation. Or, it can be over-localized and parochial. The arguments can be confined to self-interest and can overwhelm the consideration of broader principles.

However, notwithstanding these difficulties, we need to undertake some new experiments in citizenship. For only through citizen participation can we assure that public life will remain a viable option; that it will become increasingly relevant in the face of bigness, complexity, and the incessant inertia that now threaten to devalue democracy.



FOOTNOTES

[1]Charles A. Reich, "The Public and the Nation's Forests," California Law Review 50(1062): 381, pp.406-7.

[2]James V. Cunningham, "Citizen Participation in Public Affairs," Public Administration Review 32(1972): 589.

[3]Ibidem.

[4]Robert L. Heilbroner, Between Capitalism and Socialism (New York: Random House, 1970), pp.269-70

[5]Robert Haveman, The Economic Performance of Public Investments (Baltimore: Johns Hopkins, 1972).

[6]Clem L. Zinger, et al., Environmental Volunteers in America (Washington, D.C.: Environmental Protection Agency, 1973).

[7]Rogor N. Clark, et al., Codinvolve Users Manual (Seattle: Pacific Northwest Forest and Range Experiment Station, 1974).

[8]The Federal Freedom of Information Act, as amended, 5 U.S.C. 552, (a) (2) (c), contains this requirement. A subsequent CPM Occasional Paper will discuss the act in more detail.

[9]This was one of the main reasons for amending the Federal Freedom of Information Act in 1974. See House Committee on Government Operations, Senate Committee on Judiciary, Freedom of Information Act and Amendments of 1974 (Washington, D.C.: U. S. Government Printing Office, March, 1975).

[10]See Ralph J. Marino, "The New York Freedom of Information Law," Fordham Law Review 43 (1974): 83.

[11]25-102, R.C.M., 1947. Prior to a 1971 amendment, the law provided that the charge was $0.75 per page.

[12]Consult CPM Occasional Paper No. 2, Appendix A for beginnings in this direction.

Wilderness & Individual Freedom Conference

Small Group Discussions
Saturday Morning

85

Group 1
Subgroups A&B

What is the responsibility of the individual citizen and the general public towards the wilderness resource?

Environmental awareness necessitates consideration of societal values and their restructuring in order to relieve pressure on natural resources. In implementing this value re-orientation several considerations are important.

1) The responsibility to provide present and future generations
2) Limit population growth and personal consumption
3) The public must become informed and involved in order to assume the responsibilities of citizenship.
4) Recognition that responsibilities differ between wilderness and other public lands (some may be managed for sustained yield for example).
5) Recognition that responsibilities hinge on a conception of the "wilderness resource" -- whether it is a physical or spiritual resource or both at once.
6) Recognition that different segments of the public have different responsibilities, i.e., administrative agencies, actual users (commercial and non-commercial), commodity interests (timber, mining, etc.) & disinterested persons.
7) The citizen has a moral responsibility to protect unprotected wilderness areas.

With these general considerations in mind we can isolate two sub-areas of citizen responsibility towards the wilderness - those responsibilities arising inside the resource and those met outside the wilderness.

I. Inside

A) First priority - user must have biocentric perspective - "man is a visitor..."
   1) voluntary limitation of use in fragile or overused areas
   2) land use should be compatible with the resource characteristics
   3) responsibility to rehabilitate misused areas

B) User has social responsibility not to infringe on the rights of other in a wilderness area
   1) Continual analysis of individual actions and responsibilities
   2) Respect or awareness of different lifestyles of wilderness user within the wilderness area

3) Individual responsibility to co-operate with reasonable management practices (or work for policy changes)

Consciencious application of these responsibilities may require aggressive action.

II. Outside Responsibilities

A) Responsibility of individuals to communicate to others the human values of the wilderness resource

1) communication between: a)users & other users, b) users and non-users, c) users & management, & d) users & legislators

a) through: -newsletters
-organization of special interest groups
-keep informed on pertinent issues but for efficient energy use concentrate on special concerns

B) Responsibility of individuals to be involved in management programs through:

1) restructuring decision making processes
   a) change of hearing locales
   b) input workshops
2) increased awareness of citizen participation avenues
   a) personal contact
   b) spokesman
   c) group action

At the present time the most important individual responsibility is to increase public participation in wilderness management decisions in order to expand and ultimately preserve the wilderness resource.

Group 2 Subgroups A&B

How can the public meet the Wilderness Acts requirement and effect wild land decisions?

The public can meet these requirements through implementation of a number of steps (not necessarily in the following order).

1) Provide high quality documented input and continuous input throughout the planning process
   a) provide input at all levels: local, state, regional, national

b) have knowledge of where to direct information, constructive ideas and correspondence
c) discuss specifics in letters
d) provide positive alternative options
e) seek to avoid polarization in correspondence, i.e.,managers are "bad guys", users are "good guys"

2) Provide integrated lobby with pressure group - avoid piecemeal approach
3) Provide personal contact with decision maker
4) Encourage managers to help the public meet its responsibilities
   a) get management to provide information on contemporary issues, thereby expanding public knowledge and awareness
   b) rigorously promote management involvement in public debate
   c) increase managerial knowledge, understanding & skills involved in rational decision making
5) Increase public understanding and sensitivity to environmental issues via holistic educational approach at elementary, secondary and tertiary levels
6) Encourage increased public involvement motivated by tax deductions in keeping with that involvement

Any of these steps will enhance public involvement in decisions affecting wild lands.

Group 3 Subgroups A&B

How can management best meet the Wilderness Act's requirement to involve the public in decisions affecting wild lands?

Our group offered specific proposals to aid managers in increasing awareness of the need for public involvement in wild land decisions.

1) Increase contact with public through involvement in citizen groups and institutions.
   a) Supervisors and rangers could attend local public meetings (chamber of commerce, etc.) in order to establish and maintain contact with people.
   b) Supervisors could contact various college departments (public afairs, sociology, recreation, forestry, journalism, etc.) and request interns to co-ordinate input projects.
   c) Organize input system in co-operation with special interest groups
   d) Use teams or advisory boards to discuss and help define issues.

2) Increase direct contact with the wilderness user
   a) organize a display or slide-tape presentation that states the problems or variables in a land use issue (display could be posted in a ranger station for those obtaining permits or at information centers and bulletin boards around the area)
   b) ask one out of every 5-10 people who request permits to read a short summary of an issue and ask for an immediate response or a post trip response, or mail a short questionnaire to a random sample of users selected from a permit application list. These surveys should be issued shortly after a trip. (Where government funds are short, student or university initiated questionnaires might provide an alternative.)
   c) Prepare a short tape (similar to interpretive devices) with a catchy poster or headline that presents the basics of an issue. Short response forms would be available to complete at the time. Tape set-up could be at trail head or departure point. (A flyer could accompany the tape).

3) Increase public contact through use of media outlets.
   a) increase coverage in local & regional newspapers by stimulating media interest in wilderness issues.
      To accomplish this:
      1) invite news editors from papers in the region to attend 1-2 day conferences at site or area
      2) give them the opportunity to experience the area and find out what public needs to know and why public would be interested.
   b) Ranger or Supervisor could run educational or issue-oriented columns bi-weekly for several months or all year
   c) Use media more extensively - public service T.V. and Radio. A one minute advertisement could present issue, raise questions and ask for input. T.V. and radio would reach people away from location of wilderness.

Considerations in adopting any of these expedients should be:

1) Public input should affect the priority ???? of Forest Service management objectives.
2) The geographic location of the surveyed populace as well as the location of hearings are major factors in determining the type of public input obtained.
3) Compilation, analysis and use of input data once obtained is still a major problem.

Group 4 Subgroups A&B

How can the public reduce the need for management by learning not to abuse the wilderness?

The group reformulated this question to read "Can we reduce the need for overmanagement through education?" Then we proceeded to work on three inter-related sub-questions: 1) "Who would be the clientele or object of this education?", 2) "What should be the methods and techniques used?", and 3) "What should the educational material contain. Before dealing with any of these questions the group agreed that the main thrust of any education should be teaching Minimum Impact Techniques.

I. Who would be the clientele or object of this education? We identified several categories, each of which could require a different educational approach.

1) Users
2) Children
   a) develop early awareness
   b) development of an ethic which will yield to proper use and responsibility to wilderness areas.
3) Uninitiated
4) Urban vs. Rural
5) Government, Legislators & Management
6) Organized users (Mazamas, Sierra Club, etc.)
7) Commercial groups

II. What should be the methods & techniques used?

1) Organized groups can disseminate minimum impact information to trip participants especially trip leaders who can then spread the word.

2) Public commercial opinionators (outdoor agency personnel) on the market should receive minimun impact literature, etc., through educational systems including environmental workshops and teachers-in-service.
3) Education should be visual/activity oriented because it is longer lasting and lessens hostility and rebellion.
   a) volunteer trail maintainance to help communicate values and concerns
4) Education should be co-operative and make use of expertise available. This means:
   a) realizing controversy potential
   b) assisting educational systems through volunteers and making resources available
   c) assisting with educational systems such as community and private groups
5) Methods should include incentives such as:
   a) benefits to environment, project participants
   b) making minimum impact materials available such as firepans and trowels
6) Penalties
   a) fines

III. What should the educational materials contain?

1) Main objective should be minimum impact
2) Should create a morality, give a sense of responsibility and explain the relationship between society and environment.
3) Explain the philosophical and legal aspects of the wilderness concept.
4) Education about the nature of the area and its limits to use
5) Should promote cooperation between all those involved with wilderness
6) Should discuss the diversity of wilderness wants, experiences and types of appreciation
7) Should contain a bibliography of educational material sources such as; Sierra Club Minimum Impact Study, OBIS (Outdoor Bio Instruction Strategies)

Generally education should be diverse, active and personal.

Group 5
Subgroups A&B

What is the responsibility of the managing agency to provide the wilderness user with quality public education concerning wilderness resource problems?

The responsibility for wilderness education is not only with the management but also with the public (individuals and the educational system). Further, it is necessary to distinguish between providing education and carrying out actual educational plans and between education prior to entering the wilderness and education within the wilderness setting.

With these considerations in mind several further educational guidelines were suggested:

1) We need more education for managers (workshops) so that everyone would be teaching (and learning) the same concepts and techniques.
2) The managing agencies should provide a pipeline for information --- a communication flow concerning techniques, evaluation of the learning process and establishment of educational criteria.

Both these steps would help re-introduce the public to management by increasing the visibility of the decision making process and opening the door to citizen involvement.

3) We need to establish public education committees to provide assistance and input to management.
4) Individual voices and not just representatives of organizations and clubs need to be heard. We need to put pressure on management to offer options to the public. From this conception arises the potlatch idea.
5) Another concept is that the environment is the prime educator. The opportunity to learn from nature should be available to everyone.

The end goal of education should be the responsibility we owe to our environment. We cannot isolate wilderness and we cannot isolate wilderness education outside of the culture. "Not Man Apart."

There were three final general thoughts:

1) There are two sides to the coin - we must learn to recognize what the city has to offer and utilize its opportunities.
2) We need to create new jobs that would be ecologically beautiful and would replace the old jobs that are harmful to the land.
3) Education is the ideal - But the need to protect the land and establish limits is the reality.

Group 6 Subgroups A&B

How does commercial, educational, or non-commercial wilderness use benefit the public?

First, commercial and non-commercial use were defined

1) Commercial: a venture where all costs are not shared equally by all participants
2) Non-commercial: no monetary or other advantages involved

Next, each of the three facets was examined in turn.

A) Commercial
   1) offers wilderness to a wider range of population including the less skilled
      a) in so doing it broadens the political base for support of wilderness and increases the information about wilderness that is available to the public
   2) Individual safety is maximized because of the extensive experience of the commercial personnel
   3) Commercial use places a market value on wilderness use
      a) creates a recreational industry which, in a cost/benefit analysis, could balance the economic/industrial demands on wild lands
   4) Affords administrative ease for management
   5) It keeps users together thereby lessening impact
   6) Operators develop a vested interest in environmental considerations

B) Educational Use
   1) Formal educational experiences (through the public schools)
      a) the potential to provide public awareness
      b) personal development
      c) develop positive wilderness values
   2) At higher educational levels there is a need for increased scientific research, which should be product oriented

C) Non-commercial Use
   1) Maximizes the possibility for a full wilderness experience (intensity) and self-learning
   2) Serves the public by giving feedback to the public through film and published material
   3) Increases the possibility for self-reliance and decision making thereby providing for the highest level of experience

4) Provides possibilities for the development of levels of skill
5) Provides for heterogeneous users
6) Provides opportunities to tailor the experience to one's desires

As a group we emphasize that the public as a whole benefits from all three types of use. The individual receives more benefits as he moves from the commercial trip towards a private one because the wilderness experience is essentially personal and private. We strongly agree and recommend that environmental education and wilderness recreational experiences should be incorporated in the public schools in a continuous goal directed program at all grade levels. Commercial use meets the needs of a wider public thereby broadening the base of public support for wilderness. It also places a market value on wilderness in terms of the decision making process.

Impromptu Wrap-up Speech 95

By Willi Unsoeld
(in Dave Brower's absence)

I don't pretend to begin to even fill Dave Brower's shoes, because I rate him as one of the paramount geniuses in the conservation movement. Just the few words he said last night indicated the detail and specificity of his thinking on these subjects. When he lays his trip on you, you come away a changed person. It's a disappointment that we have to lose him. However, let me jump into his left shoe and say something about this conference.

On my last wrap-up speech we spoke about energy--undirected--and boy! -- all sorts of vibrations--negative for the most part. About 15 that I could identify: the planning committee. So I would like to counteract that by expressing to you my attitude towards conferences--I hate them. That is serious. I'm hoping to climb tomorrow and I'm expecting the low to move in. We have spent two glorious days in Operation Burn-out. I think some of the products show us that we're getting pretty close to the limit.

Why did I come here to go to still another conference? I've been fascinated by the talk at this table as to what really originated this conference. Again, the single motivating factor--fear. Fear that we were being moved out of those experiences that we enjoy so much. Fear that access would be limited. If there was a single factor, that seemed to be the thing that drove us and it has had some effect on the outcome of this conference itself. We've talked about its lack of focus, the inability to get-it-together, so let me run quickly over my classification of conferences.

You can first of all distinguish two types. One, a strategy and tactics conference. Maybe that's one we should have been in here, but I haven't seen much signs of it. Instead we've been in a philosophy and policy conference. I would like to rattle off for you a list of the purposes conferences can aim at.

I think one of the big reasons is to generate concerted action. And you'll notice the frantic stab at this right here at the end with our resolutions--because we want to have something we can lay on whomever it will do the most good to lay it on. Preferably, some big manager. Well, I don't think we're generating much concerted action. So, how about policy statements? -- where we're not trying to actually move to actions, but trying to get clear in order to provide a base from which to move toward action. I think that's been our goal here in these discussions -- to come up with policy statements, a code of Individual Freedoms with respect to Wilderness. I don't think we quite pulled it off.

So if we have very little concerted effort and very few policy statements, what have we accomplished? A third objective it seems to me is

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information exchange. I think there it's been a strict case of overkill. There's more information here than anyone can absorb. What I feel was the most exciting aspect of this conference was the idea of cross-fertilization. This is not information exchange; this is a new idea that you've never had before. This is a seminal idea that is going to provide material for programs in the future: a new course, a new program, maybe a new department or a new college, maybe even a new way of life. At least it gives you a base for new research, for new readings, for organizing the material that comes to you.

And, I guess we expect to come away from the conference with new alliances. Also, a final very important part of the conference I would call just consciousness-raising and energy production, and we shouldn't downgrade the importance of that. Where each of us lives and moves in this world, you get sort of rutted. So I come down here and wow, I hear what's going on at Oregon State. I'd forgotten that anything ever happened there, and it's great to have continual contacts with people, and the sense that things are going on in the world that you have no knowledge of at all.

Now, I have two intermediate steps that don't fit any outline. In fact I've changed my attitude towards a lot of them just since I've been eating lunch here.

The first note is professional concessions. I have a quote, I guess from Bill Center - "Hey, we're on your side" and it just made my tired old heart thump. What's wrong with these cats, they don't really seem to believe Bill when he made that pitch. They all just sat there and looked at him. And that's how far from outside I was coming. It turns out that that feeling is not necessarily mutual. We're not on the same side, in most respects. So my impassioned plea to remember that we really are on the same side becomes strangely muted in the face of my new information which had been denied me until the final luncheon. Apparently, the Idaho River Guides and Packers Association, or whatever they're called, have a stranglehold on the limited access. Well if they don't, we know that whoever runs the Grand Canyon sure does. 98% to 2%. Maybe even 99% to 1%. You can't accuse Idaho of being that unbalanced. So here comes this miserable resolution concerning "Criteria of Access to Rationed Wilderness and Wild Rivers." Well, I went running down to sign it -- you know, I got a free lunch out of them -- and then it gets down to "access of commercial enterprise and their customers to the Wilderness and Wild River resource be subordinate to the access of the self-reliant, self-prepared public." Whooh --- 'be subordinate to' my legalistic mind springs on it. So what's wrong with 49%-51% split? That's subordinate. If the commercial guides get 49% and the self-reliant public gets 51%, that fulfills the letter of the resolution, I can sign that. Somebody must have heard me coming. "Commercial enterprises be granted access to the wilderness and wild river

resources to the extent available user days are unused by the self-reliant, cost-sharing public user trips." They just wiped them out. If there is anything left over after the public gets through the commercial interests are welcome to it. Otherwise, tough, buddy, you're out of luck. Well, right there I said, "No, man, I can't sign that, I really can't, because you know, I feel there is an obligation to the unself-reliant, cost-paying public as well. It's the taint of my old commercial guiding days. We have an obligation to those poor sods out there who don't have the time and the expertise and the opportunity to gain the skills themselves -- but you know they value the experience just as much as we superior types. So I didn't sign it. I just threw it back on the table and said, "Sorry." Then the conversation ran around the table and you know they weren't out to convince me, but what I heard was horror stories of management decisions, a resolution passed by the Idaho River Guides and Chowder Society that said "We want it all" and the manager was just on that decision point. "Oh, they want it all--well they can have it all." So I asked for a copy of this back and I looked at it again. Oh, wait a minute. You see this is not a philosophy -- this is not a policy statement, an absolute philosophical stance. This is a tactic. Oh, let me read it again. As a balancing tactic in order to influence management to come down. Oh, of course, I signed it.

If we could only be clear as to what kind of conference this was and whether we're dealing in truth or tactics, it would make decisions much easier.

The second item in the interim is the professional managers we've had among us. I must say I've been impressed. The panel yesterday was really an eye opener. I'm sure what the planners of this conference wished was that we could have had a greater inflow of exchange of information between these two bodies.

What I came away with from Bob Potter: "What sort of incentives can be used on the wilderness users to encourage their participation in the political process?" I loved his suggestion, "Perhaps a notarized copy of their political testimony might be a requirement for receiving an access permit." That is really insidious. As long as we've got managers that have minds like that, the world is not all bad.

So, I guess the final question I would come down to is, where do we go from here, because in the natural course of events we're liable to be a little bombed out. After a burn-out session like this and we don't come out with any new weapons with which to fight for truth and justice. So where do we go from here? And another suggestion from Bob Potter: Wherever we go we should scale our concentration down to single issues. I think one of the greatest sources of disaffection among wilderness lovers is they don't know which objective to head for. I used to think I had it

made when I limited myself to population control and wilderness. Well, since then I've ruled out population and just concentrated on wilderness - and that's way too broad.

We all see the value of organization: that's what brought us here. Organized groups have more clout than just individuals. So out of this array of possible projects I suppose we would associate with the various specific groups which share our priority list. And with reference to that, I'd like to quote Dave Brower's comment: "If you can't do it yourself--hire a slave." That's one thing we can always do. Hire ourselves a lobbying slave like Brock Evans or Dave Brower--high class slaves. I just have an addition to that advice. If you can't hire a slave, grab a graduate student. And for those of us that are in the trade, you know you can do marvels with those warm quivering bodies. So there are many dodges for multiplying your own efforts. I think we have to get good at making them available to us, because if we don't, then we run the risk of repeating our "right now" experience at this conference, which is known as burn-out. You know you burn out and you burn out and you burn out and pretty soon you're dust and ashes and you just say "screw it." And that's my final advice to you. (Laughter)

Back up--I probably ought to quit there, I'll never equal that finale, but I've got one last point and that is, Hey, don't burn out. Don't let yourself. I again reiterate my resentment of this stupid use of our energies. I mean, right on the slopes of Mt. Hood? We sit in these meetings and listen to people scream at us. If you had good sense, you'd just funnel right through that door and you'd be off and running. Well, do it. Think about it with respect to conferences. In Outward Bound we finally came to our senses. We would meet half a day, and ski half a day. It's miraculous what it does.

The final anti-burnout advice I have for you, and this is my philosophical advice, is don't concentrate on the outcome. Limited access on our terms? That's not the point. The wilderness experience as I want it to be, as I have an individual freedom and right to experience? That's not the point, either. You set yourself on that point and you're in as bad a shape as the climber who sets his sights only on the summit. Simple trick--<u>focus on the process</u>. Why do we concentrate on the wilderness gig? Because it's so fascinating. To try to steal the march -- to march on Idaho -- to even aspire to cracking the Grand Canyon monopoly. Neat! That can keep you going forever, and maintain your sense of humor. I distrust the grim fanatic. The reason is, statistics show they burn out. My advice to you is don't burn out -- and that's all I have to say.

Individual Freedom in Public Wilderness

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(being the delayed closing talk for the Wilderness & Individual Freedom Conference, Mount Hood)

By Dave Brower

Eleven years and one month ago a man just a little younger than most of you brought to my house in Berkeley a hand-hewn book that is before me now. It was bound in leather, and inside are color photographs (from the drugstore) and a text in handsome calligraphy on heavy art paper, all handsomely bound in leather. The foreword ends:

> Terry and Renny Russell, planet Earth, twentieth century after Christ. We live in a house that God built but that the former tenants remodelled--blew up, it looks like--before we arrived. Poking through the rubble in our odd hours, we've found the corners that were spared and have hidden in them as much as we could. Not to escape from but to escape to: not to forget but to remember. We've been learning to take care of ourselves in places where it really matters. The next step is to take care of the <u>places</u> that really matter. Crazy kids on the loose; but on the loose in the wilderness. That makes all the difference.
>
> Terry Russell
>
> Berkeley
> February 6, 1965

One of the quotations in the book--a rare mixture of the wisdom of others and the wisdom of Terry and Renny (especially of Terry)--was from Thoreau, and whether you know it by heart or not, I think most of you practice it:

> Remember thy creator in the days of thy youth. Rise free from care before the dawn, and seek adventures. Let the noon find thee by other lakes, and the night overtake thee every where at home. ...Grow wild according to thy nature, like these sedges and brakes, which will never become English hay. ...Let not to get a living be thy trade, but thy sport. Enjoy the land, but own it not. Through want of enterprize and faith men are where they are, buying and selling, and spending their lives like serfs.

Four months later Terry and Renny were rafting down the Green River. They had invited my daughter to go along but by telephone from the East I had exercised a father's veto, believing that although the brothers knew how to handle a raft in Glen Canyon's gentle waters, they were not yet experienced enough in rough water. A newly formed rapid surprised them, with life jackets off, as they rounded a bend. The raft upset. "Grab something that's floating!" Terry yelled to Renny. Renny did. Terry didn't, and was lost.

If you know the book, <u>On the Loose</u>, you know how great the loss was. It hit our family very hard. We had spent a lot of time in Glen with Terry, and he was at our house often. I was very pleased that he wanted to know what I thought of the book, and was grateful when the Sierra

Club's publications committee, somewhat reluctantly, approved the club's publication of the book. It is still selling extremely well.

Its spirit is so much like your spirit, I think, that it has helped me understand what is going on here in you--an undercurrent that might otherwise have disturbed me a lot. I come here battlescarred. The mountains I contend with these days are mountains of paper, most of the paper bearing warning and records of struggle in the battle to save wilderness wherever it still lives, a battle that preempts the time I'd really rather spend in wilderness rather than worrying over it. Recently, most of the paper is about nuclear matters (if we don't end nuclear proliferation, it will no longer be necessary to worry about wilderness). So I am annoyed at not getting into wilderness enough, and a little annoyed also because I keep noticing that more and more people are younger than I am, and I get bothered by the "me and wilderness" syndrome, as if me should come first and let wilderness come last, and ask myself why you are all so all-fired concerned about freedom in wilderness that you seem to be giving last priority to the task of saving wilderness to be free in.

Then I remember Terry and Renny, and my own four children, now ranging from 23 to 31, all of them having ranged in wilderness a lot themselves. Finally, with a little effort, I remember my own wilderness, and what it was like the first time, back in the summer of 1930. There were earlier pseudo-wilderness experiences, of course: car camping in 1917, when it took three days by dirt road to get from Berkeley to Donner Summit in a 1916 Maxwell, was a wilderness experience in its own right.

I remember especially well my own insistence on wilderness freedom in 1933, when I abandoned a friend who didn't like climbing much and headed up the wall of a snow chute on The Thumb, above one of the small Palisade glaciers in the Sierra Nevada. Rules were for someone else, even the rules for climbing safely, so I found myself about seventy feet up the cliff with two hands on a big block of vertical rock and feeling so confident that I put my knee on it too, and it hinged out and dropped seventy feet to the chute. That I didn't drop too was sheer luck: I made a panicky grab upward and two fingers of my left hand happily found a little ledge that held.

After spending about ten minutes assembling my composure, I accepted some self-regulation: in difficult places, stick to three-point suspension, and move no more than one extremity at a time, making certain that the other three limbs are securely placed.

The other freedoms, however, I still kept to myself, including the freedom, reminiscent of cut-and-get-out loggers, of grabbing all the first ascents of Sierra peaks I could lay my hands on, as if no one else

would ever like one. The following summer I was openly bragging about this destruction of virginity, by a companion and myself, in the course of a ten-week backpack trip. In the register in the shelter at Muir Pass I filled about two pages of precious space with an inventory of all the new ascents and pass crossings still possible in 1934, and capped it by naming some of the blank places on the map that we claimed for ourselves because no one had recorded preceding us there. It was sobering, to learn from a subsequent passer-by who has become a good friend since then but was not friendly at the time that he had entered under my extravagant entry:

> The foregoing could have been accomplished with the energy contained in one pint of Texaco Fire Chief gasoline.

So by now my freedoms to be reckless and to brag had been encroached upon. Another freedom fell by the wayside soon after. In that summer of 'thirty-four, my friend and I saw no one but each other for an entire month along the John Muir trail and laterals to it. Nothing like that has happened since, nor is it likely to. For the next four years, first winter ascents of Sierra peaks and summer ascents of Yosemite walls were free for the asking. I wiped a lot of that freedom away with no little glee. Then, for sixteen summers, not counting the three summers during which the army had other plans for me, I watched the fading out of other wilderness freedoms--the freedom to go in large parties (never more than two hundred) with as many as fifteen or twenty strings of packstock (up to 120 head) into various western wildernesses. The big need then was to demonstrate use--that this was country needed by people of various ages and decision-making or -influencing powers more than by loggers, dammers, roadbuilders, miners, and subdividers. The constituency of savers of wilderness was absolutely necessary to overcome the political power of the exploiters of wilderness and to bring about the passage of the Wilderness Act, which had been opposed by every private interest you could think of, by a unanimous vote in the Senate and with but one dissenting vote in the House (a Texan who did not know what he was voting no on). In building this constituency, we were extraordinarily careful to see that the per-person impact was kept low, and the per-mule impact too. By watching our logistics and being innovative, we managed to serve four people per mule, a ratio at least eight times better than some rival trips scheduled by the American Forestry Association. We carried in feed for stock, moved the stock to far-off grazing areas that had not been hard hit, used wood ordinary camping parties were not equipped to handle, and were more assiduous about sanitation and clean-up that most private parties knew how to be. But a big crowd, even in big mountains, still hits hard on the country, as well as on the small independent party of two or three that was out to discover wilderness for itself but instead, upon rounding a turn, discovered a hundred or so spaced-out Sierra Club high trippers, and passed through their cattered

numbers for half a day. Being invited to a sumptuous dinner that night was some compensating reward, but not if you were headed in the opposite direction.

The freedom to travel in so large a group, congenial though it was to most of us, is gone, or to camp freely, or to take splendidly weathered wood home by the bundle, or to make bough beds, or to improvise field-expedient camp furniture, or hack away with a scout ax, or to be alone more than an hour or so (How long were you ever altogether alone in all your life, by the way? 30 hours is the best I could do--in sixty-three point seven years.), or even to drink water from a sparkling wilderness stream that coliform bacteria didn't get to first.

The freedom isn't gone everywhere, of course. Alaska's Brooks Range is as big, in itself, as the entire state of California, and if you stay away from the pipeline crossing and from subsistence hunters who would rather you were somewhere else, your wilderness freedom will be encroached upon only by the weather and the spectacular abundance of squish and insects. The freedom is still fairly intact in the lower Forty-Nine in winter, too, but we'll have to face the fact that a lot of freedom has slipped away from the wilderness, formally dedicated or not, that we used to count on, because of the rapid increase of human pressure. Total freedom of the wilderness probably vanished when humanity left its hunter-gatherer phase and there were only 25 million or so people on earth, getting by nicely on 25 hours a week of hunting and gathering.

Civilization has spared us this leisure, and this wild, free space. If the best we have left is a poor compromise, a world made smaller and tighter by speed and numbers, with very little of the essential information in the Creator's great encyclopedia left to be passed on to us on untorn, unsmeared pages, the question remains: what kind of lemonade must we make if all we have left is lemons, or reasonable facsimile?

First, I think we can renew our admiration of the excellence that remains. We can sign up for a course in Humility 1A and realize that nature still has all the rights, even though our attorneys are slow to understand this. Nature's rights come from Natural Law, a most complex mechanism only the smallest part of which we have yet perceived (let anyone who thinks differently explain how photosynthesis works, and how chlorophyll does it--that commonest and most essential of photochemical reactions, whose mysteries still escape us; or, if you can figure that one out, explain how you would go about organizing the 120 million rods that must be organized perfectly to enable a human eye to function, to read the written word and understand most of it, or to behold creation--and explain in particular how you could compress this organizational knowledge so well that you could contain within a single drop of water

all the essential minimum of DNA instructions that have organized all 60 billion people who ever lived into more or less effective human beings; and when you have explained this, should you ever be able to, remember that all the essential DNA organization capability was shaped in wilderness, not in civilization, for all but the last few centuries of the billions of years life was present on the planet).

Let us then fit our imagined rights in with nature's real rights, and enjoy the most important freedom--the boundless scope of the human mind to contemplate wonders, and to begin to understand their meaning. Let us in our anxiety about freedom and wilderness remember that without wilderness, the world's a cage. We cannot make more wilderness; that is strictly God's business, and not even the Forest Service can claim to be co-creator. We have proved, of course, that we can make deserts; but the market is vanishing for those.

What we can do, then, is to take the common bond that unites us here --a real thirst for what wilderness, and only wilderness, can quench--and make the most of it. We can resist the pleasant temptation to splinter ourselves into young, middle, and old, into private and public, into gymnasts and contemplating types, into whatever isn't elite after we have charged all our adversaries with being elitist. We can remember that the only chance to experience a fair simulation of the old freedom of the wilderness is to see that we lose no more of what little is left--that we tie the reciprocating engine, the wheel, even the rickshaw outside, and earn our chance to know what wilderness has to teach us, to earn it by walking there, or leaving it untouched so our children can walk there if we haven't prefected the urge to try, ourselves, to enjoy what happens when you put one foot after another for a generous piece of time, out among the places where you can still find the wildness that the ages have made perfect.

What you can do, then, is to remember to join with others to achieve, for yourself and others, what you will never achieve by yourself alone, genius though you really are, and individual, and upright, and unlike any other creature that was ever here before, full of promise that is not to be denied idly, intentionally, selfishly, or through wanton carelessness. You, too, can see that these places are cared for just the way Frederick Law Olmsted, Jr., paraphrasing his illustrious father, said they should be cared for--used in such manner that their God-given naturalness can be enjoyed in perpetuity.

There is an old, senior-citizen sound to my didacticism. Let Terry Russel end this piece:

God secure me from security, now and forever, Amen.
Who's afraid of the universe?
It's midnight on the desert or the coast or high
above timberline, the Milky Way is close
and the stars are singing.

I am not small, I fill the sphere.
I tremble before the cosmos no more than a
fish trembles before the tides.

We fear what we don't know:
I know what the hills are there for and they know me.

Cut the root and the plant dies.
City life is the scary life, inane, tiny and alone.
Learn wildness and you don't fear anything.
Except people afraid.

The Project Faire

The Project Faire was an ongoing display of individual's and organization's projects, programs and ideas. Many who participated in the Project Faire brought written material and some slide-tape presentations to display on their table. Project sign-up sheets were available for interested individuals to get in contact with the project initiator and vice versa. The Faire composed of more than 25 sign-up sheets and included extensively developed projects and many that were initiated during the conference.

The following are most of the projects and their initiators. Addresses are included for contact purposes.

Commercial vs. Self-Motivated Public Permits on Wild Rivers

Interested in achieving more citizen use of wilderness and scenic rivers by redesigning the permit system. This could be done by perhaps working toward a 50-50 sharing, or perhaps some rivers designated non-commercial only, or finally, perhaps trying to achieve 100 per cent public use as an ultimate goal.

Jerry Sharrard, Star Route N., Box 236
Newport, Oregon 97365

User Study — Mt. Hood Wilderness Survey

Forest Service manager requests assistance in visitor use survey (Timberline, Mt. Hood and Mt Hood addition study area). The survey would include administering questionnaires, reading traffic counters, conducting interviews and collecting primary research data for input into managerial decisions. The three-month intern position will begin June 15, or September 15, 1976. Food and shelter will be provided.

Warren Olney
U.S. F. S.
Zig Zag Ranger Station
Rhododendron, OR 97049

or

Rich Meganck
School of Forestry
Oregon State University
Corvallis, OR 97331

Stanislaus River: A River Park, or a Lake?

Friends of the River are supporting SB 1482, introduced by 12 Senate co-authors and they need your help. SB 1482 would place the popular stretches of the Stanislaus River in the state wild and scenic river system and would prevent killing of New Melones Reservoir. Assistance inside California would include lobbying, letter writing, speaking, signature-gathering and grass roots politics to influence the state legislature. Assistance outside California would primarily be signature-gathering on petitions.

Bill Center
1016 Jackson St.
Oakland, CA 94604

or

Friends of the River
1611 "S" Street
Sacramento, CA 95814

Alternative Management Plan for the Illinois River - Kalmiopsis Area, Oregon

Interested in developing an alternative management plan for the Illinois River (now an Oregon scenic waterway) and the area surrounding it (now in the process of land use planning). Hopefully the river will be designated wild and the area a wilderness. Would like to receive input of what you would like to see happen with this area and ideas that can be added into the management plan. Support is also needed for the wilderness classification.

Katy Flanagan
25791 Wildwood Rd.
Veneta, OR 97487

Diverse Management

Would like to work toward making management personnel aware of a desire for different stages of wilderness and wild river management. Some areas without maps or trails, some areas with high use, some with low, etc. This could be accomplished by a simple letter writing program informing managers of this need.

Art Pope, 1552 Court, N.E.
Salem, Oregon 97301

Colorado River Management Plan — Input Workshop

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The Colorado River is presently in the process of having a management plan developed. The National Park Service is holding six public input workshops, all in the southwest, to obtain public review of management proposals. We would like to hold a workshop in the Northwest to allow those of us who have experienced frustration with permits, etc., to express our views.

Todd True, U. of Oregon Outdoor Program
Rm. 23, EMU
University of Oregon
Eugene, Oregon 97403

The following is a report on the workshop, held April 7, 1976, in Eugene, Oregon.

PURPOSE: The National Park Service in developing a new management plan for the Colorado River through the Grand Canyon decided to hold a series of input workshops designed to allow the public to express their views on the river's management. Since none of the workshops were scheduled for the Northwest, we approached the Park Service with the idea of holding our own workshop to provide them with input. The idea seemed worthwhile because: 1) it would allow us to express our opinions about the river's management, and 2) because the Park Service agreed to accept our input as "official" even though there would be no Park Service representative at the meeting. We hoped to start a precedent of publicly initiated and organized input to river managers. Thus we carried out our own advertising and organization while obtaining materials and instructions for the workshop format from the Park Service.

RESULTS: Despite announcement through over 80 letters and several hundred flyers, only 15 people attended the workshop on April 7. Although the attendance was small, the interest and commitment to developing an equitable management plan for the Colorado River was intense. Several hours of discussion produced the following five priority items to be incorporated in any new management plan. 1) Ban motorized boats from use of the river as they are not in keeping with a wilderness setting. 2) Establish an equitable distribution of use permits between commercial and non-commercial river users. 3) Manage the riparian environment with a biocentric as opposed to a homocentric bias. 4) Encourage distribution of use through-out the year instead of during the peak summer season. 5) Make the river management process more open to public review and input.

AFTERMATH: As a result of our public input workshop and the other official workshops, the National Park Service discovered that many people were severely dissatisfied with the current management of the river. Many of those attending the workshops were irrate non-commercial would-be river users. The management priorities expressed in these regular workshops matched almost exactly the priorities expressed at our workshop. Statistics to this effect were published by the Park Service in a preliminary study released in May 1976. The original Park Service time-line called for a further round of workshops this fall and completion of a management plan within a year or so.

Unfortunately, something went awry with this timetable and the Park Service recently announced a three year extension of the present moratorium on any changes in the management of the Colorado River. Perhaps this extension will give the Park Service enough time to think of a new approach.

Closure of Trail head Access — Here's Where it all Begins

We've been talking about a lot of ways to enhance our wilderness experiences. One thing that has been discussed is limiting access. So -- we decided to try it, to present the Forest Service with signatures asking for the closure of Whitewater Creek Road (FS 1042)--the main road to Jefferson Park, 5 miles from the trail head. Maybe this would cut down the numbers of people conglomerating in this area in the summer and provide a worthwhile guideline for "wilderness management" through limited access.

Mel Jackson & Brenda Monroe
Eugene Parks and Recreation Dept.
Eugene, Oregon 97401

Intra-Species Communication Bicentennial Project

This would be a one year moratorium on 1) mass communications, 2) Oral interpersonal communication. Assistance needed: Planetary silence from July 4, 1976 to July 3, 1977

Don Von Volkenburg
The Evergreen State College
Library 1211
Olympia, Washington 98505

John Day Clean-up

The John Day River has several hundred tires on it right now. This is a very basic cosmetic project that could serve to call attention to such problems. I would like to meet people interested in creating a removal effort on this river. I wouldn't participate, but would lend my experience in some planning stages.

Art Pope
1532 Court, N.E.
Salem, Oregon 97301

Monitoring Human Impact in Wild Areas

Realizing the need for human impact monitoring in wilderness areas, a vegetative degredation monitoring system employing a radial plot mapping technique was tested in the Sawtooth Wilderness, Idaho during 1975. The methodology is still to be perfected and a viable classification system devised. I am currently seeking comments and suggestions to the project which will continue during 1976. Last year's report may be obtained from me, and possible interested participants and funding possibilities are invited to write.

Tom Peterson, 4312 Biscay Rd. #2, Olympia, Washington 98502
(206) 753-8136

Improved Public Input

Work by means to be determined to encourage a regional governmental publication in newspaper form of a condensation of all items suitable for public input. This would help people to be informed of events and would be more effective than great bulky plans. I'd like to get in touch with people who want to actively work to these ends.

Art Pope, 1552 Court N.E., Salem, Oregon 97301

Window on Wilderness

Would like to gather ideas and support and equipment and financial resources to produce a meaningful multi-media presentation to increase awareness of wilderness and our need for it as a na[illegible] This presentation could utilize 13-35 mm projector, 1 16 mm - 2¼ 2 3/4. First showing May 1, 1977.

Tom McBride
The Crow's Nest
2051 Colorado Gulch
Helena, Montana 59601
(406) 443-5286

Wilderness Consortium

A communication process is developing between interested, active wilderness users concerned with issues such as public rights to public land, wilderness and freedom, public land management, public input processes, human needs for wilderness, commercial-educational-public use of wilderness, safety certification of wilderness users, wilderness education, etc.

A rendevous will be held in the Lower Salmon River August 16-23, 1976 to discuss ways to organize public meetings, workshops, conferences, etc.

Gary Grimm (503) 686-4365
Rm. 23, EMU
University of Oregon
Eugene, Oregon 97403

Wilderness Use Education

Preparation of a lesson plan and other educational material on minimum impact wilderness use and wilderness ecology. Would like people to bounce ideas off of, and people interested in trying out new programs and ideas.

Rick Ells
16812 - 36th Ave. W
Lynwood, Washington 98036

Legal Issues and Wilderness

Interested in convincing the editor of a law journal to publish a symposium issue next year (or late this year) which will contain articles on legal issues related to wilderness, public access to public lands, etc. Need suggestions for topics which people feel are pressing and in need of legal research.

Paul Rosa
Pacific Crest Foundation
P.O. Box 571
Salem, Oregon 97308

Wilderness Comic Book

Would like to design and publish a short educational comic book on wilderness preservation to use as an educational tool. An outline is now completed--but need cartoonists, publishers and funding mechanisms.

Harold Wood (206) 324-4368
2205 E. Howe
Seattle, Washington 98112

Washington Wildlands Tool Kit

Would like to compile a tool kit for new wilderness activists in Washington state containing guides to agency personnel, timber inventory data, roadless area locations and citizen groups working on the issues. Need writers, researchers and grass-roots feedback.

Harold Wood (206) 324-4368
Environmental Affairs Commission
HU8 FK-10
University of Washington
Seattle, Washington 98112

Environmental Resource Center in Recreational Equipment, Inc., Co-op, Seattle, Washington

Interested in setting up a resource center in the R.E.I. retail store in Seattle to offer information regarding current and future environmental issues, references, directions or action regarding these issues, status of legislator's voting records, etc., and displays emphasizing quality of life in the wilderness. Need information, pamphlets, booklets, ideas and audio visuals.

Arleen Hiuga
c/o R.E.I. Co-op
1525 - 11th Ave.
Seattle, Washington

Information Clearing-house and Input Center

To organize a powerful public associated environmental group. A three-fold plan could be 1) to have input and communication center between public and management, 2) form publication to inform public, 3) form a public lobbying body. We can apply for grants and environmental monies. Need anyone interested in organization, grant writing, public rights to management information and political lobbying organization.

Carole Munson (503) 686-4364
Rm. 23, EMU
University of Oregon
Eugene, Oregon 97403

Lobbying to Save the Canadian-American Wolves

For more information contact:

Bart Eberwein (503) 344-36[illegible]5
810 E. 20th
Eugene, Oregon 97405

Re-introducing Wolves into the Olympics

For more information contact:

Cindy Swanberg (206) 491-6350
2903 College S.E. Lacey
Olympia, Washington 98503

Support for Alpine Lakes Wilderness Bill (This Bill Has Been Passed!)

We need support for the proposed Alpine Lakes Wilderness Bill as introduced by Rep. Lloyd Meeds (D-Washington and the rest of the Washington Congressional delegation). Further, we feel that the one percent reduction of timber harvest in the state of Washington does not outweigh the value of this exceptional wilderness resource.

Arleen Hiuga
c/o R.E.I. Co-op
1525 - 11th Ave.
Seattle, Washington

Denali Rehabilitation and Education Project

An ongoing effort to bring out and deal with climbing problems in high altitude environments. This project is mainly concerned with Denali (Mt. McKinley, AK) and the litter, garbage disposal, and over population of a popular mountain route.

Members supporting the Denali Rehabilitation Project have proven through action that "clean climbing" on this mountain is possible and are working through/with government agencies, lobbying, and sweat to disperse the Denali litter problem and to educate climbers in the ways and means of clean climbing. Any ideas, comments or help may be directed to:

Bill Coyle
Outdoor Program
Rm 23, EMU
University of Oregon
Eugene, Oregon 97403

Katy Flanagan &/or Gary Grimm
Outdoor Program
Rm 23, EMU
University of Oregon
Eugene, Oregon 97403

Lower 48 Friends of Alaska

To provide public input to Congress from the other 49 states on the future of the national interest lands in Alaska through letters, Public presentations, and any other means necessary. An initial proposed action could be an introductory flyer/newsletter on the Lower 48 Friends of Alaska, its purpose, and how people can get involved.

Dave Brown, P.O. Box 3009, Eugene, Oregon 97402

Support For the Desert Trail (Mexico to Canada)

To help develop a desert trail so that a group of sensitive people can begin to protect the "wilderness values" of that area. Help could be in the form of letters of testimony favoring H.R. 84 (Desert Trail Feasibility Study). (The hearing in Washington D.C., House Interior Subcommittee, Parks and Recreation was March 11-12, 1976 -- Statements were accepted until March 22). One can join the Desert Trail Association, Box 509, Burns, Oregon 97720.

Jack Remington, Trails Coordinator
316 Highway Bldg.
Salem, Oregon 97310

The Park Service has just informed us that they plan to destroy the Carbon River Road, Mowich Road and West Side Road beyond Round Pass starting in June.

ABCD =	Specific area in contest in the lawsuit	G =	Gibraltar Rock	P =	Paradise Glacier
M =	Muir Snowfield	N =	Nisqually Glacier	T =	Little Tahoma, 11,138 ft
CM =	Camp Muir	I =	Ingraham Glacier	W =	Whitman Glacier
		C =	Cowlitz Glacier		

PENBERTHY -vs- TOBIN, ET AL

(National Park Service Lawsuit)

In July 1975, Superintendent Tobin's regulations denied our Acute Mountain Sickness Study Team the right to camp in the area above Pebble Creek below Camp Muir (ABCD on the picture) solely because another party of three had reserved the entire area of 1200 acres for our night and, he felt, our additional presence would overcrowd the area. Our intended camp was at E, behind the rocks and out of sight of the trail, 8200 feet.

We had to hold the same climb schedule for test purposes, comparing against previous trips. The doctors couldn't change schedule so we had to cancel the trip.

- - - - - - - - - - - Cut Here - - - - - - - - - - -

MT. RAINIER DEFENSE FUND

Enclosed is $ _____ to help in the defense of the right of the public to use Mt. Rainier. (Donations of $10 or more will be acknowledged by a 5 x 8 inch infrared photo print of Mt. Rainier.) Please make checks payable to MSR Rainier Defense Fund.

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_____

_____

_____

It is utterly absurd that three people should be able to have exclusivity on 1200 acres. Since we have been arguing this with no satisfaction for three years, we turned to the courts, filing suit on 7 August 1975.

The Park Service has now replied formally that a citizen is not permitted to question their regulations, and they ask the court to dismiss the suit on that basis.

It is ironic that they should adopt such an arrogant attitude in our Bicentennial Year.

Our attorney has now filed a brief citing plenty of cases where the Park Service has been challenged successfully. We are waiting now for a judge to decide whether we have standing to sue.

This lawsuit is limited to the right to camp in the "hard country", defined as on glaciers and snow, and above 7000 feet.

MSR - Rainier Defense Fund

The following is a summary of the Mount Rainier Defense Fund 1975.

Donations Received		$3,535.00
Expenditures		
Legal Fees	$2,083.00	
Printing	773.85	
Mailings & Postage	723.59	
Miscellaneous photos, supplies, press conference, etc.	169.72	
		$3,749.00
Balance in account		(- $214.00)

The Gate is Closing

Supt. Tobin of Mt. Rainier National Park has just now informed us that he will definitely close the West Side Road at Round Pass, close the Mowich Road at the boundary, and close the Carbon River Road at the boundary. He is waiting only for approval of the final draft of the new Environmental Impact Statement by the Department of the Interior.

WHY SHOULD IT BE A SIN TO DRIVE TO THE END OF THE WEST SIDE ROAD TO LOOK AT THE SPECTACULAR HANGING GLACIERS AND WATERFALLS THEREFROM? The road has been there for forty years and is in excellent condition.

WHERE DO THE CLOSURES END? Tobin has also in official documents contemplated the closure of Sunrise Park Road and the Paradise Road to private vehicles at Longmire.

The time to fight is now.

We're willing to lead, but you've got to give financial help. The next move is to ask the court for an injunction against these closures.

Let all rangers you see know what you think of the road closure policy. With such a policy, they are no friends of yours.

- -

Send a stamped envelope for Bulletin H on the lawsuit. We distributed 11,000 at the Nisqually Entrance and mailed 6000 more.

SCHURMAN CABIN CONSTRUCTION

The cabin at Camp Schurman is also being closed. All who worked on it should write us their name and address.

Dunagin's People

By Ralph Dunagin as published in the Seattle TIMES, courtesy Field Newspaper Syndicate

Safety Trail Construction on Disappointment Cleaver

We proposed to Supt. Tobin the building of a 75 yard safety trail to reduce rockfall hazard at about 11,600 ft. He replied that a safety trail would be "inappropriate", due to ecological reasons.

Maybe he will get hit by a suit for damages the next time a climber gets hit by a rolling rock at that place.

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Mt Rainier Defense Fund

..... an appeal for contributions to:

Wilderness Public Rights Fund

It is possible that the public right to a wilderness experience is being usurped by recent government decisions deferring to commercial concessionaires on publicly owned, but environmentally use-restricted land preserves and waterways.

What: A non-profit corporation, chartered in California, now being formed. No stockholders. A bank account in WPRF name at Wells Fargo Bank in California.

Why: To publicize WPRF positions, to accept contributions for a legal fund and to pay printing, mailing and other costs necessary to continue the struggle to secure and preserve for non-commercial use and enjoyment an equitable apportionment of the facilities and resources of our national parks, national forests, wilderness areas, and other recreational areas. Also, to solicit ideas and the nitty-gritty physical help of anyone who can volunteer ... and to provide information and consultation to anyone who needs it.

Who: Organizing and communications are being handled by the three volunteers listed at the bottom of the page. The legal team is headed by attorney David Dominick of Washington, D. C., and includes attorneys Donald Nemir, San Francisco, Robert Finkel, Detroit, Ed Jiran, Washington, D.C., and William Bradley, Delaware.

When: Right now. WPRF work can protect public access rights to recreational lands for generations to come. Background research, early mailings and contacts with local and regional government officials, committees and private individuals and organizations have been going on for nearly two years on an individual basis by Joe Munroe, Saltonstall, Eiseman, Dominick, Nemir and others.

Where: Anywhere. For now - the personal homes and offices of the three volunteers listed below. Later - government agencies and the courts ... if required.

The Plan: Hopefully the U.S. government immediately will revise its present policies and begin an equitable allocation of public access to use-restricted areas of the nation's wild places as requested in the Joe Munroe petition submitted to the Dept. of Interior with respect to the Grand Canyon river run.

If not, WPRF must conclude that the patient and thorough seeking of government agency remedies has been exhausted. It will then determine what appropriate action should be taken in the courts and proceed to the extent it is financially able. Liason and help with other concerned entities is welcomed; in fact, if someone else can do the job better, WPRF will delightedly defer.

This struggle is <u>not</u> over environmental conditions. It <u>is</u> a struggle over public access rights.

WPRF welcomes your comments, arguments, suggestions, physical help <u>and</u> financial support - i.e.: <u>send money</u> to W.P.R.F. at the California address shown below. (As WPRF very definitely is trying to influence legislation, your contributions will <u>not</u> be tax deductible.)

Richard Saltonstall, Jr.
9310 Georgetown Pike
Great Falls, Va. 22066
703-759-2284

Joe Munroe
P. O. Box 308
Orinda, Ca. 94563
415-254-5112

Fred Eiseman, Jr.
13025 E. Mountain View
Scottsdale, Ariz. 85254
602-948-6734

Statement on Rescue Policy

Past governmental policies and practices of providing Search and Rescue operations have decreased the authenticity of the wilderness experience by discouraging self-reliance. Such policies have also increased user impact by encouraging the inexperienced to attempt performances beyond their ability. In addition they divert scarce agency resources of men and dollars from the more legitimate uses of management and user education.

Based on these considerations and recognizing the need to work out specific details appropriate to special geographic areas, we wish to affirm the following general policies:

1) All government agencies (except the military) cease to maintain specialized rescue equipment, funds and personnel.

2) That this new governmental policy be widely and effectively publicized in order to forestall possible public criticism and legal action.

3) All Search and Rescue operations be provided by volunteers.

4) We realize that financial responsibility for rescues continues to be a major concern. We feel that such responsibility should be assumed by the wilderness user; not by the governmental agencies (with the exception of the military).

Petition Concerning Criteria of Access to Rationed Wilderness and Wild Rivers

WHEREAS, wilderness areas and wild rivers are a unique and very limited resource in America; and

WHEREAS, the protection of the ecological integrity of these resources necessitate limitation of human access to these areas; and

WHEREAS, this wilderness and wild river resource offers a unique opportunity for human self reliance, self responsibility, and physical and psychological preparedness; and

WHEREAS, criteria of granting access to rationed areas must be established on a reasonable basis which will not discriminate on economic grounds

WE THE UNDERSIGNED PETITION THAT

1. The wilderness and wild river resource be managed to encourage user self reliance, and individual physical and psychological preparedness;

2. Priority of access to wilderness and wild river areas shall be determined on the criteria of self reliance and individual physical and psychological preparedness rather than economic capability;

3. Current access allocation plans be reviewed by the appropriate agencies to determine whether priority of access is presently granted to encourage self reliance and indivudal preparedness;

4. Access of commercial enterprise and its customers to the wilderness and wild river resource be subordinate to the access of the self reliant, self prepared public;

5. Commercial enterprise be granted access to the wilderness and wild river resource to the extent available user days are unused by self reliant, cost sharing public user trips.